

The Golden Jubilee Book  
OF  
**THE JASWANT COLLEGE**  
**JODHPUR**

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**1946**

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*Printed at:*  
**THE SHARMA BROS., ELECTRIC PRESS,**  
**ALWAR (RAJPUTANA).**



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## Foreword by the Principal

THE College completed its fifty years of contribution to the Higher Education of Marwar in 1943, but owing to difficulties due to post-war conditions it was not feasible to celebrate its Jubilee. But as I felt that I may have to retire very soon, I sought the sanction and help of the Government of the State to have the Jubilee celebration this year. The Government very kindly agreed and sanctioned Rs. 10,000/- as their contribution; Rs. 12,000/- were available from the reserve fund of the Gymkhana accounts, and the old Boys collected about Rs. 9000/- for the expenses to be incurred by them for functions organised by them.

The book is not only a record of the celebrations, but presents a complete history of the College at its different stages of its development and draws a tentative plan of its future growth and usefulness. It presents pictures of its prominent builders and its brilliant students, gives sketches of their careers and their photographs.

The messages of good-will and cheer and inspiration were received from various well-wishers, they find their place in the book.

The Book also gives a complete directory or Who is Who with regard to its past students and members of the staff.

The celebrations were on a very grand scale and would be remembered for a long time by the students and the guests who participated in them.

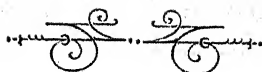
All the students and the members of the staff did their very best to make them entertaining and pleasant to everybody. The various events are described and illustrated by photographs in the book.

A book of this kind is a souvenir which all who love the institution and who are interested in its life and growth would take it to be an intellectual treasure of pleasant memories.

Its publication involves considerable labour and anxious care. The committee which worked to bring it out deserves my thanks, but the very nature of the work is such that most of the labour devolves upon one man, the Editor : Mr. Shanti Sarup whose ability, energy, and enthusiasm have produced the Book and to him I am deeply grateful.

19th April, 1946.

*P. P. Shukani.*





## Editor's Preface

---

**B**OOK production is in many ways akin to child bearing. The three parts of the Jubilee Book may be compared to two-births and labours antecedent to them. Part III is an independent unit. Part I and II may be likened to a twin birth—extra pains at one bearing and resulting twins. The labours were also shared by the associate editors and the contributors. Part I contains an account of the Jubilee celebrations, Massages and History of the College. Part II is devoted to original articles. Part III is Who's Who, giving the careers of hundreds of past students. It is regretted we could not utilise all the matter placed at our disposal by the contributors. The Book was planned in hard times of paper restrictions, strikes and labour troubles and at many occasions our patience was tested.

The Superintendent, Government Press, Jodhpur contributed a lot to help us to wade through the obstacles. The Jodhpur Railway authorities also came to our rescue at a crisis. Blocks were prepared by Messrs. Times of India Press, Bombay. Principal Shahani's support and guidance was ungrudging despite many impossible demands. The Editorial Committee worked as a team and I am very grateful to them all. Innumerable individuals, members of the staff, present and past students deserve thanks for assistance in manifold ways. They have earned our gratitude.

The sudden and untimely demise of the co-editor Late Professor Harnam Dass Seth, while the book was in preparation was very pathetic and disheartening. The partners have not recovered from the effects of the tragedy.

Rev. W. M. Ryburn M. A. a famous educationist, who has

done considerable thinking on Indian Educational problems during the last two decades and in his Institutions at Kharar, has put many of his ideas into practise, has kindly contributed an article on "Sincerity in Education." Mr. P. M. Joseph B. Sc., O. B. E., M. Ed., Principal of Khandalwali School of Physical Education was kind enough to write on a topic so dear to him and us. Mr. K. M. Shamsi B. Sc., of the Meteorological Department has kindly supplied a map on Weather over Jodhpur. We are indebted to other contributors who are more immediately connected with the institution. Details about them would be found in Part III or under staff. Many kind friends have lightened the task of the Editors. I thank them all.

Part III is a dictionary of the Old Boys. At many places you will come across bare names. We crave your indulgence for impolitens in not giving full titles at each mention of a name. This might appear unconventional but was imperative from space considerations. **KINDLY GET INTO THE DICTIONARY HABIT** it would be worth the trouble.

The Editors are aware that there may be errors or omissions particularly in the Who's Who. The Mss was sent to the Press early in 1946 and there must be many changes since. The section may give rise to complaints also. Complaints would be welcomed if they would help us to complete record. You will kindly realize our handicaps and the importance of the Section--the first of its kind in the State. The photographs have not been arranged or grouped in any particular order of importance. All the photographs sent to us have been reproduced in the Book.

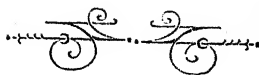
The Printer, Mr. R. C. Sharma of Ms. Sharma Bros., Electric Press, Alwar did his best to achieve artists' perfection despite handicaps and domestic worries. We are thankful to him for his keen interest in the display of the book and his unfailing courtesy.

**The Following photos were printed at the Government Press, Jodhpur.**

1. Maharaja Jaswant Singhji Second, Founder of the College.
2. Lt. General His Highness Maharaja Sir Pratap Singhji.
3. Cast of Chandragupta Drama staged in Aid of War Fund November 1940.
4. Pt. Suraj Prakash Wattal, 1st Principal 1893-1926.
5. Cenotaph of Maharaja Ajit Singh ji Mandore.
6. Hall of Heroes, Mandore.
7. Marble Cenotaph of Maharaja Jaswant Singhji.
8. Jodhpur Fort.
9. Nagaur Fort.
10. Stamp collection and 4 busts of Distinguished Alumni.
11. One page of Distinguished Alumni.

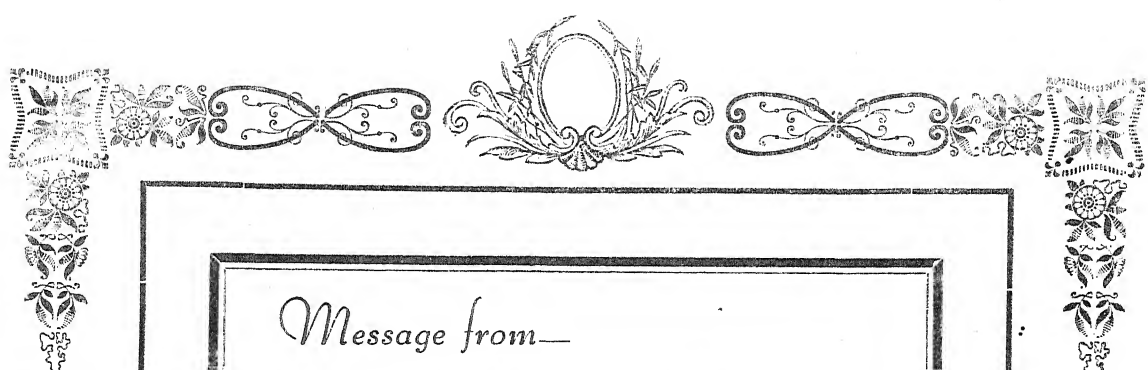
1-5-1946.

*Shanti Sarup*





ANALYSIS OF THE  
SHARAD KATAKATA  
SHRUTI SHRUTI  
SHRUTI SHRUTI  
SHRUTI SHRUTI



*Message from—*

**AIR VICE-MARSHAL**

**His Highness, Raj Rajeshwar, Sarmade-  
e-Raja-i-Hind Maharaja Dhiraj Shri Sir  
UMAID SINGHJI Sahib Bahadur,  
G. C. S. I., G. C. I. E., K. C. V. O., Extra  
Honorary A. D. C., LL. D.**

CHITTAR PALACE,

*Dated 17th June 1946.*

The celebrations of the Golden Jubilee of the Jashwant College has been a matter of gratification to us, as it marks an important mile-stone in its life of healthy growth.

The college can certainly look back with pride on the achievements of its students in different walks of life, and if it continues to maintain the traditions which have been built up in the past, it can look forward with confidence to a future of increasing usefulness and prosperity.

**UMAID SINGH**  
Maharaja



*Message from—*

**SHRI BADA MAHARAJ KUMAR  
SHRI HANWANT SINGHIJI SAHIB**  
Heir Apparent, Jodhpur State.

JODHPUR,

25th June 1916.

"I am glad to know that in connection with the celebrations of the Golden Jubilee of the Jaswant College a special Golden Jubilee Book is being brought out. The College has a long record of progress and service made under the wise guidance of its successive Principals.

Through this number I send my heart-felt wish that the College may continue to produce distinguished and useful citizens in whom it may feel pride which it so rightly feels in its past alumni."

**HANWANT SINGH**  
Bada Maharaj Kumar.









Message From  
LT. COL. SIR DONALD M. FIELD, Kt., C.I.E.  
Chief Minister Govt. of Jodhpur.

THE Principal has asked me to send him a message for the Golden Jubilee Book of the Jaswant college:—

One of the necessary ingredients of all such messages should I think be Hope. It may seem to some of us that there is not much in the present world situation to induce a hopeful mentality. A large portion of the civilised world has been blasted and devastated by war; millions are without homes or prospect of employment for sometime to come; in Europe famine conditions have arrived, in India they loom in the future as a dreadful possibility. And yet, just as the human body cannot exist without food, so the human mind cannot thrive without hope. The human race has always lived in hope. Hope inspires us from the cradle to the grave; in our early years we look to better conditions in this life; in our declining years we look for peace and a better life after death. So if we are to continue to hope for a better world we must look to the youth of the present generation, who will be the architects of the next.

In Marwar it is the young men like those who have studied, or are studying at the Jaswant College, who can, if they will, fulfil our hopes. Never before in modern history has the task confronting youth been more onerous, the need more urgent.

The future welfare of Marwar, as of any other country for that matter, lies in all-round education of its youth. Education, if it only informs the mind is not sufficient. The development of the intellect without the discipline of moral control and spiritual outlook has proved a danger to Society as in Germany and Japan. To be worthy of its name education should produce men in the full sense of the word. It

Message (Continued)

LT. COL. SIR DONALD N. FIELD Kt., C.I.E.

Chief Minister Govt. of Jodhpur.

should not only equip a student to be a good citizen of the country, or of the world, capable of earning his or her livelihood, but should develop a sense of discipline in life and a spirit of humanity which should help a human being to do his duty by his fellowmen in peace and in times of distress and uncertainty like those through which we are now passing.

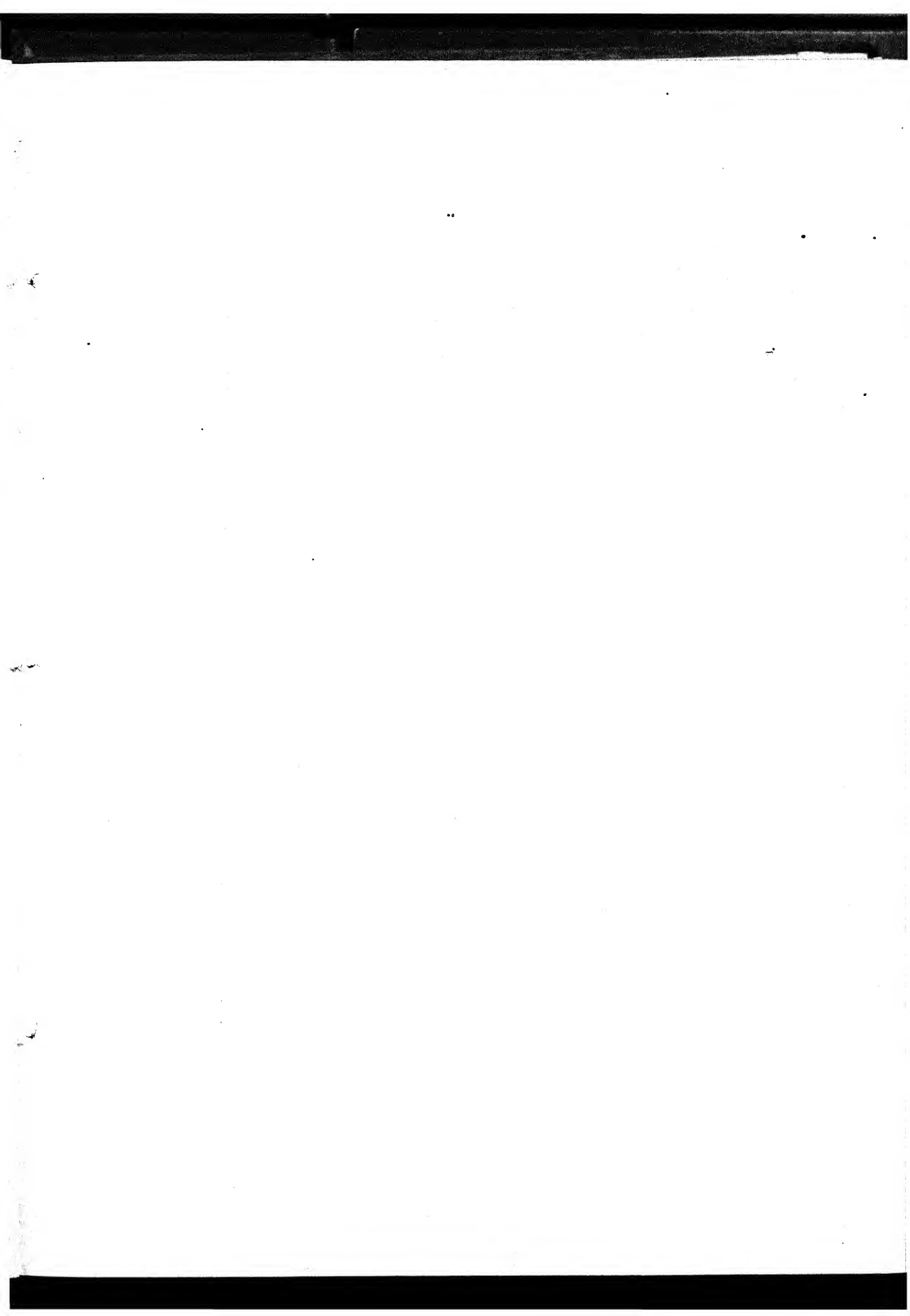
Imbued with this spirit should go forth from the Jaswant College leaders of thought and action in all departments of human life in Marwar to build up the new economy of the State. The Jaswant College has served the needs of this great State for the last 50 years with a large measure of Success. It now opens its portals to a larger number of students than before. It has opened new branches of learning and has done well at examinations and on the play-ground. I hope the College will attune its work to meet the new demands on it equally in the context of modern times and a new spirit

I wish it all success in the future.

26-3-1946.

D. M. FIELD.





Message From

LT. COL. DR. J.C. CHATTERJEE,

M.A., D. Litt., M.L.A. (Central)

Vice-Chancellor, Agra University.

MY DEAR MR. SHAHANI,

I am glad to learn that you propose to publish a Golden Jubilee Book of the Jaswant College. I consider this is a happy idea and will constitute a lasting record of your very successful Golden Jubilee Celebrations not only for the present and past but for future generations of students.

Many tributes have been paid to the work of the Jaswant College and to the valuable service it has rendered to Jodhpur and Rajputana in the field of higher education. May I add my own tribute to the work of the college and to the spirit of service and usefulness it has inculcated among its staff and students both past and present? I also take this opportunity of conveying to you personally my warm appreciation of the long and valuable services you have rendered not only in the Jaswant College, but to the University of Agra and the Board of High School and Intermediate Education in their work for the advancement of learning in these areas.

I wish the Jaswant College an ever increasing sphere of usefulness and pray that the progress which it has been making and the fine spirit which it has built up among its students may continue to grow. I express the hope that before long the college may have a building worthy of this fine and growing institution.

DELHI,  
29-3-46.

YOURS SINCERELY,  
J. C. CHATTERJEE.



Message From  
DR. P. BASU, Ph. D.,  
Ex-Vice Chancellor Agra University and  
Ex-Chairman Board of Education, Ajmer.

**T**HALF a century of modern high education is a creditable record for any institution in India. It is especially so in Rajputana where modern educational institutions started later than in most other parts of the country. Jaswant College is one of the few colleges in this area, which have this record of long and useful work. I have had opportunities of closely coming in contact, while I was in charge of Agra University and Ajmer Board, with the working of Jaswant College and its eminent Principal and I can testify to the fact that the work done in this College has been of a high order, embracing academic as well as athletic and social aspects of education. It is proud of its past record which is worthy to be proud of. In post-war University education in Rajputana it is expected to play a leading role. May it march with even a brighter torch radiating light and warmth, knowledge and sympathy, to an ever-widening band of young men and women, and may its standards and ideals permeate, through the educated, to all strata of social life.

27th March 1947.





Message From

A. P. COX Esq., M.A., I. E. S. (Rtd.)

Director of Education,  
Government of Jodhpur.

**J**ASWANT College, which was started in a small way in the year 1893 with 5 students has this year been celebrating its Golden Jubilee. Its students now number 565 and the College staff, old-boys, and present students can look back with pride on a distinguished record of progress and useful activities. Many of its old boys hold high positions in the State and have made their names both in Marwar and India in various professions. In our Rajputana Tournament and in the University Examinations, we have had more than our share of success and our record as to discipline and behaviour has been second to none amongst the Rajputana Colleges.

College students all the world over are generally young, often rather exuberant, and inclined to rush at ideas, which are new to them and are apt to think that everything in the world is wrong and should be altered and that every thing can be made right all of a sudden. If a student has not some such ideas of reforms, he really is not worth much, but youth is very apt to forget that older people have been young once, often not so very long ago, and have passed through the same stages of youthful enthusiasm and had similar hopes and enthusiasms. This older generation may now seem old fashioned to the rising generation, but they are generally wiser and realise more the difficulties that lie in the way of good and lasting reforms. What appears to the student world to be an essential reform often, on more mature consideration would prove practically to be more harmful than beneficial, and so it is often inevitable that progress seems slow.

It is so much more fun to be against the Government and at first active form of agitation often appear attractive but students must

Message (Continued)  
A. P. COX Esq., M.A., I. E. S. (Rtd.)  
Director of Education,  
Government of Jodhpur.

remember that listening to 'hot air' speeches, shouting slogans, processions and so on, possibly not so very harmful in themselves, often lead to rowdiness, bad manners, silly destruction of property and interference with others, who think differently. This is absurd and the correct reply should be for parents of such students to say "I pay for you to go to the College and you don't go, so I shall stop paying." If this fair attitude were adopted, I don't think we should hear much more of strikes.

The student phase of life is one of preparation and, if at this time of his life he cannot learn to study both sides of a question and understand that no one is always right or always wrong, he will never turn out to be a useful citizen of this country later on.

A properly arranged College life gives all sorts of opportunities for lecturing, co-operating with others, adapting one's views to those of other people and living a life. There are chances of helping others, chances of exchanging views and learning to be friendly with all, tolerant of others' failings and adapting oneself to various ways of thought. By learning to keep your temper on the football ground, not just when you are winning but under any condition, by working well in the class room or laboratory, by taking an interest in outside activities, by keeping both body and mind alert, a lot of useful work can be done and much learnt from student life. On the other hand a student can pass through his College career learning nothing, and I am afraid that at the present moment far too many students are doing just this.

Let every student ask himself honestly, am I merely cramming and memorising my text books or am I really thinking about my work-





. Message (*Continued*)

A. P. COX Esq., M.A., I. E. S. (Rtd.)

Director of Education,  
Government of Jodhpur.

reading for reading's sake and trying to improve my mental powers? Am I keeping physically fit and doing the best I can do to improve myself physically and morally? Or am I merely playing games or taking exercise just because I have to? When I hear a discussion or a decision do I think for myself or merely follow because others are doing it? When I stop boys going to school or temporarily steal their books am I doing right? Am I doing any thing at the College to help other people to live happier lives?

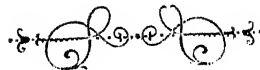
If students would be more self critical and really learn to think for themselves than they would be real students and would be in a position in later life to take an active part in improving life and being valuable citizens: My message to the Jaswant College students is "PREPARE YOURSELF AND LEARN TO THINK."

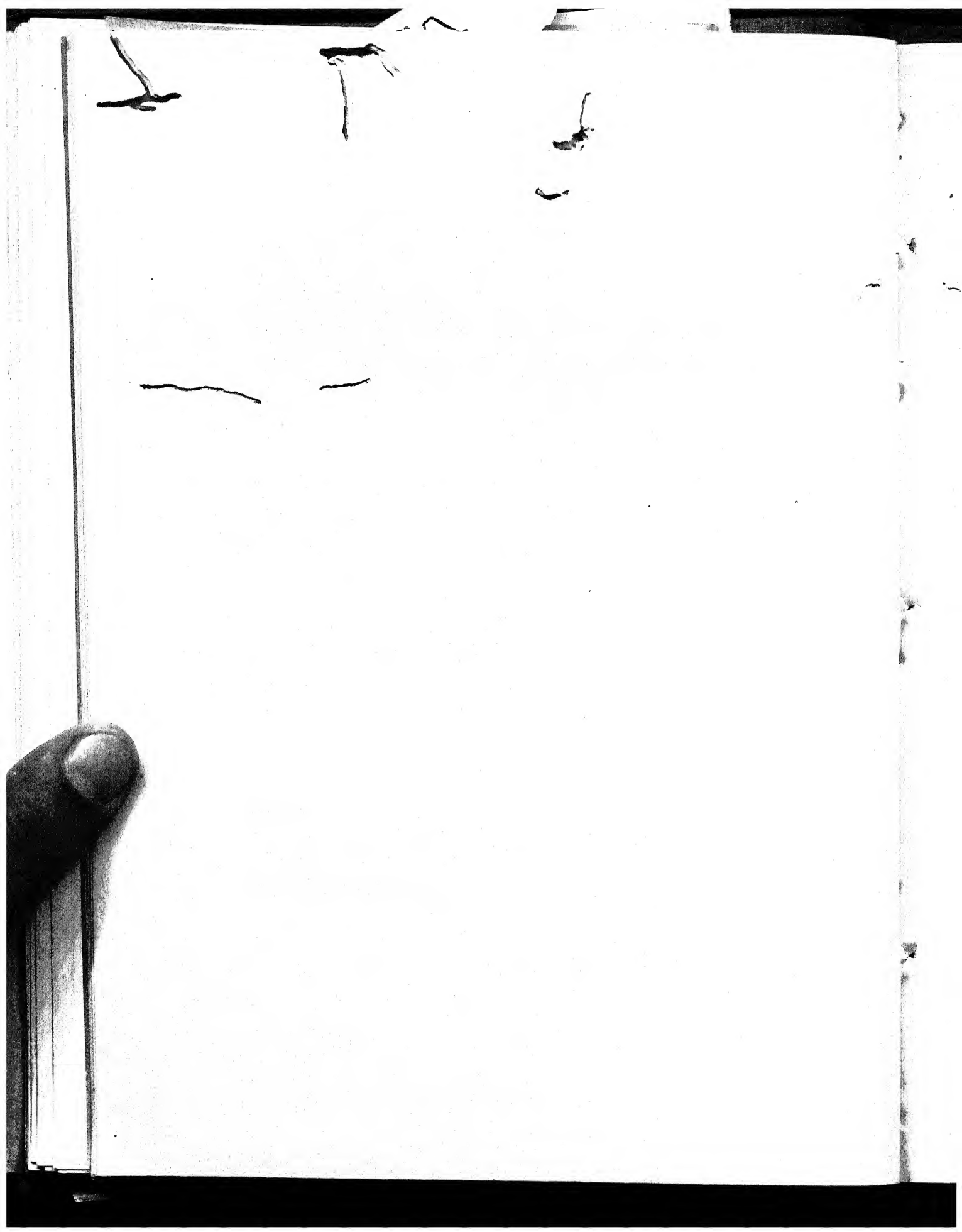


Message from  
P. P. SHAHANI Esq., M. A.  
Principal, Jaswant College Jodhpur.

I have been asked by the Editor of the Golden Jubilee Book to give my message to all my students past and present. I have also been asked by my present students and the members of the staff to select a motto for them and for the College. I would briefly put my message and motto which has guided my own life:

“TRUST IN GOD AND DO THE RIGHT.”





When all were cosy in their seats, Principal Shahani addressed the august assembly, giving quite a comprehensive picture of the great strides of all-round progress taken by the Jaswant College, in the past 50 years, and raising a hopeful vision for the future years:

*Dewan Bahadur Pandit Dharam Narainji Sahib, Ladies & Gentlemen,*

"On this auspicious occasion of the opening ceremony of the celebrations of the Golden Jubilee of the College, I beg to present to you three pictures: its babyhood, its adult stage and its manhood, or the College as it was, as it is and as it should be."

"The college owes its existence to the farsighted vision and statesmanship of the late Sir Partap who started the Intermediate classes in 1893 and the B. A. classes in 1896. Though every student who joined the College was given a scholarship, the number of students was small. The first Principal, the late Pundit Suraj Prakash was an eminent graduate in Science. I owe my interest in sciences and religion to his very inspiring discussions on the subjects. In 1926 he retired from service at the ripe age of 65.

"Mr. Cox was appointed Director of Education, Principal Rajput Schools and Principal Jaswant College in 1926. With him began the adult stage of the institution. In the words of Canon Davies (the first Vice-Chancellor of the Agra University to which the College is affiliated), the College had "a new birth and an awakening". He organized games and sports activities and overhauled discipline the library and the laboratories, introduced the teaching of Biology, Hindi, History and Intermediate in Commerce. He was at the same time overhauling the Department of Education and the Rajput Schools. It was felt that he should have a Vice-Principal to assist him in his College work. He selected me for the job and trained me to reorganize the life and working of the institution. Between 1926-1934. there was a very large increase in numbers in the college from a hundred and odd to thrice that number for whom it was difficult to find accommodation both in the class room and on the play grounds.

"In 1934, it was felt that both in the interest of the Department and the College, Mr. Cox should be relieved of his College supervision and a whole-time Principal should be appointed. As Mr. Cox was going Home on leave he gave the full charge of the College to me. I was faced with three very urgent and pressing problems: firstly to improve the methods of instruction and keep alive and develop further the physical activities of students, so that this College may come to top among the rival Colleges under the Board and the University, secondly to allow larger numbers which were beyond the limits of accommodation and thirdly to raise the Science and Commerce classes to degree standard, without losing in efficiency and discipline inherited by me from my able and energetic predecessor.

"Instead of lecturing and dictating notes, we adopted the ideal of guiding students to self-study by analysis of the work of great authors, and appreciating and criticising where necessary and developing thereby, the habits of self reliance, clear and impartial judgment, a spirit of learning, scholarship and research to some degree. The tutorial system was continued, the students were trained to be self-reliant through a cultivation of spirit of enquiry and where they felt any difficulties they found their teachers readily available every week in the tutorial classes to solve them and discuss new approaches to problems. It was an uphill task to change habits of cramming notes and securing easy pass at the examinations, to hard work entailed in regular and systematic work. But by persuasion and continuous care and supervision, with the co-operation of my staff, to whom I am deeply grateful and the spirit of emulation in my students, I have established the new methods of instruction, training and study which have produced the best results in the examinations of the University and the Board, and brought praise from the University Inspectors who have held the new methods introduced here, as models to be followed by other Colleges.

"With regard to games and physical exercises which were compulsory, I felt that in order to introduce greater and permanent interest in the students, it was necessary to distinguish between students who had the instinct of play alive in them and to leave them

to cultivate interest and efficiency in the games of their choice, and others who played for keeping fit to engage in Calisthenic exercises without apparatus which gave them healthy and graceful bodies and which exercises they can continue to have after they left the College. Those interested in games reached higher efficiency which is reflected in the College winning the largest number of trophies in the Rajputana States Inter-College University and local tournaments. Those who are trained in other exercises have keen interest in physical culture and not only do they take exercise regularly but induce the indolent to take interest in them for the sake of their health. The College presents to the keen observer a sincere atmosphere of study in the library and class rooms and a keen interest in physical development.

"I felt that it was also necessary in these times of Political ferment, to train my students in social service work, so that they should become not mere agitators but true citizens ready to help their less fortunate brethren who were illiterate, poor and suffered from superstitions and lack of knowledge of sanitation. My students have gone to them in villages, year after year, trying to educate them by clearing their roads and squares of refuse, teaching them to read and write and talking to them about the principles of health and hygiene and about the ways they could adopt to earn a better living and lead happier lives. They have helped them in hard times of famine and flood and malaria epidemics. This social service work has now become a tradition of the College.

"The question of admitting larger numbers to meet the ever increasing demand led to the introduction of the B. Sc. and B. Com. classes. This required considerable increase in the College budget and provision of additional accommodation. Despite heavy war expenditure, your foresighted government made a response to the public demand and provided funds. But it was impossible to build additional accommodation on account of war conditions. I persuaded the Vice Chancellor to allow us to work the College in two shifts and the Government very kindly agreed to the conditions of affiliation to build all the necessary accommodation as soon as possible after

the termination of the War. We have an earnest of the fulfilment of that promise in the laying of the foundation stone of the main building, the College hall, which His Highness has graciously consented to perform this evening. We hope and trust that the buildings for which plans and estimates are ready would be shortly begun and completed within the next two years.

"For the future we hope to see still further development of the College and the introduction of additional subjects and new classes so that this State may not lag behind. Other State Colleges: Jaipur and Bikaner had already post graduate classes. The numbers from Jodhpur joining the Universities in British India for post graduate classes were growing larger.

"The Government had taken steps in numerous directions with a view to increase the prosperity of the people. We hope and pray that they will take steps to implement this measure which will bring greater loyalty and gratitude of the people and equip the best among them with knowledge which is the condition of all progress.

"I would now request you, Sir, to declare the Golden Jubilee Celebrations open."

To which Dewan Bahadur Pt. Dharam Narain replied thus, paying a glowing tribute to the achievement of the Director of Education, the Principal and the College Staff, and to the kind patronage of our benevolent rulers:

*Mr. Shahani, Ladies and Gentlemen,*

"It is a pleasure to me to have the honour of having been asked to open the Golden Jubilee Celebrations of the Jaswant College, whose old buildings and surroundings revive in me past and happy memories of my student days.

"Sir Donald Field, the Chief Minister, would have with great pleasure performed this function and better than I can do, but his presence at Delhi on State affairs has prevented his doing so.

"I have followed Mr. Shahani's speech with interest and attention and I think I am voicing you all, in saying that for the excellent results and general all round improvements we congratulate the





staff—past and present—Mr. Shahani and Mr. Cox, for the far-sight keen interest, zeal and devotion displayed by them during all these years and that we should at the same time express our deep sense of gratitude for the abiding interest, liberality and generosity of our Rulers, without which the efforts would not have obtained the success to the extent achieved. A recent practical example of this we are going to witness this afternoon in our benign Ruler, His Highness the Maharaja Sahib Bahadur gracing this occasion, laying the foundation stone of the College Hall and His Highness' generous hospitality.

"It is a pleasure to note the spirit of co-operation and brotherly feeling, displayed by the boys old and new of the institution in working out and arranging the various functions in connection with the Jubilee Celebrations—a spirit which is essentially needed during these days of stress and strain in all spheres of our activities. Times as we all know or ought to know, are changing fast. We are passing through a period of transition, wherein all the goodwill and full co-operation of all sections is required.

"To those of you who are as yet at your studies preparing for the battle of life, I should say that you should cultivate those qualities of head and heart, which go to the formation of character of which discipline is an appreciable part. You are the persons from amongst whom, our leaders of finance, industry and other walks of life are to be drawn. All of you should have some ambition or other and if you wish to realise it, formation of character on the right lines is, of all the necessary things, the most important thing which would help you to achieve it.

"Wishing you all the best of luck and the best of times, I would conclude first by thanking you all for listening to me and secondly by declaring the Golden Jubilee Celebrations of the College open."

The Golden Jubilee celebrations were thus declared formally open and along with these the Exhibition which, as one of our Old Boys remarked, 'provided the major physical bulk of the celebrations'. It is needless to mention here how carefully the details were worked out and what amount of sheer work it meant in procuring the exhibits,

preparing the charts and other illustrations, and their final classification and arrangement. These exhibitions attracted everyday large crowds of people from the town and its neighbouring districts and villages. It was a real treat to witness the various professors and students in charge of the different sections of the exhibition explaining out things very carefully and lucidly to successive groups of visitors of all classes and categories villagers, workshop labourers, merchants, clerks, soldiers, military people, 'men at the top', women and school children and others. The success of these exhibitions can well be gauged from the repeated appeals made to us by the Jodhpur citizens to extend the period of their termination. And this success, we shall never forget was mainly due to the true devotion of our students and the sincere co-operation of the state departments, and above all, to those who entrusted into our hands the products of their mighty minds and their treasured collections.

### **Commercial & Industrial Section**

The Commercial and Industrial exhibition aimed at reviving the past industrial glory of Marwar and giving further encouragement and impetus to greater industrial enterprise.

A number of tastefully decorated stalls were set up by the Jail Department, State Dairy, the Department of Industries & Commerce, some of the city and district merchants, industrialists, and artisans, and by a few of the local Girl's schools. As one moved from stall to stall having a glance at the exhibits, one could not help admiring the amazing display of industrial talent in a place like Marwar. In fact there was no dearth of it, and it only required proper encouragement and due recognition which came towards the end of the Jubilee, in the form of award of a few prizes.

Shree Johari Shilpshala, Ladnu was awarded the First Prize Cup for the best decoration; Deepak Durrrie Manufacturers, Jodhpur, got the first prize cup for weaving demonstration; the Rajmahal Girls High School got the First Prize Cup for the best Handicrafts and Embroidery, the Second Prize being won by the Jalori Gate Primary School.

Miss Uma Bedi was awarded the First Prize Cup for her best contribution in Handicrafts and Embroidery.

### **Social Service Section**

The Jaswant College Social Service League organized on quite an elaborate scale, an exhibition with a view to give the visitors "A Peep into real India" presenting its social and rural problems with a number of constructive suggestions to make the country happy and prosperous.

The gate leading to this section was choicely decorated with scenes of village life and life size paintings of a farmer eaten away by various pests and parasites and *Bharatmata* pointing towards farmers as the true representative of India.

### **The Fountain**

The nucleus of attraction in the exhibition ground was a fountain constructed to represent the average income of a farmer and his expenditure flowing through various channels leaving a meagre balance to maintain his family and farm.

### **The Beggar Problem**

On the left side of the fountain a life-size beggar—"King of Rags", greeted the people waving his standard of "Beggar-Brotherhood Zindabad." The problem was given a thoughtful treatment in all its aspects—its ancient glory, its damaging and cheap sentimentality, professional and anti-national organisation—and a way out. Some constructive suggestions were made by planning a scheme of a "Beggar Industrial Home" with details of cottage and other industries.

### **Child Education**

In this section there were posters showing problem-parents and problem-children, supplemented with psychological charts and corrective instructions. To demonstrate the need of improving the home environment of the child, a child's corner was fitted with all that helps in the development of a child's personality. Apparatus and other

teaching aids were exhibited to impress the need of a "play-way method" of teaching in schools for infants.

### **Social evils and a resume of the J. C. S. S. League's Work**

Some social evils were shown through painted posters. There was also a pictorial representation of the constructive work done by the College Social Service League during the floods in some districts of Marwar. On the walls were hung maps of Marwar showing the centres of work in different parganas and also in the City of Jodhpur.

### **Hamara Hindustan**

The Gymnasium hall was well decorated by slogans written on red cloth. On the walls there were painted posters showing the resources and other potentialities of India together with utter bankruptcy and poverty in all the departments of life. An elaborate scheme was presented to get out of the present muddle. On a platform there was a comprehensive plan for the development of India, and co-ordination between heavy industry, agriculture, and cottage industry was demonstrated through carefully prepared models.

### **Village Uplift Work**

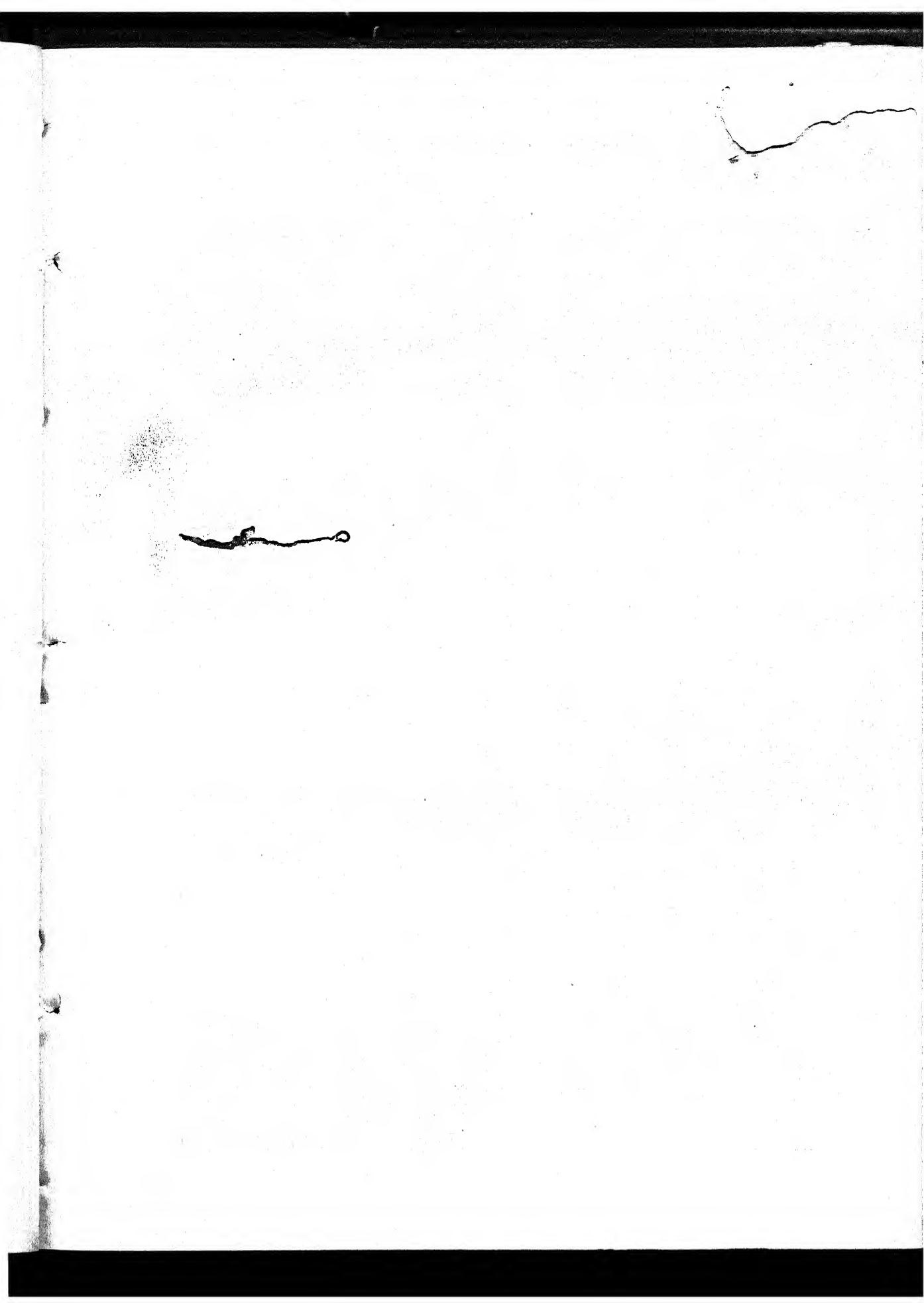
With a view to convince the people of the scope of improvements in a village, the students built a typical Marwar Village with all its existing defects; and another model of the same was constructed with all the necessary improvements in sanitation, consolidation of holdings, forests, *Panchayat Ghar*, School, Dispensary and seed store etc.

### **Nutrition & Health**

The Health Department put up a big stall and exhibited various vitamins contained in different eatables, and Balanced Diets to suit people of different means. They also made available for the people to see the process of Ghee grading and examining food materials.

### **Animal Husbandry**

The Animal Husbandry Department decorated their stall with



posters and models dealing with the improvement of the breed of our cattle-wealth. Some of their posters provided much interest and instruction.

### **Agriculture**

The Agriculture Department also put up a very instructive show. They exhibited the various improved implements used in agriculture, soils and seeds, and preparation of manure and preservation of green fodder.

These sections of the exhibition were a grand success and they inspired much interest among people.

### **Art Section**

The Art Exhibition was one of the chief centres of attraction. It was really very gratifying to note the brilliant display of real artistic talent in Jodhpur the so-called 'City of Deserts'. This section had brought into fine light a galaxy of artists of sufficient merit from among the college students and the citizens of Jodhpur. The Students' enthusiasm for art was inspiring enough to open a regular Art Gallery in the Jaswant College, which, strangely enough, does not exist so far.

• There were in all about 300 exhibits. As one entered the room, on the wall facing East, there were cartoons, charts and diagrams showing the progress of the college. Principal Shahani's cartoon in which he was shown as the protector of the cow (Jaswant College) was very much liked by the visitors. The wall facing North was decorated with oil paintings, pencil-work, ink-work, charcoal work and other sketches, and elsewhere we had water-colour paintings, good specimens of pastel-work, fine work e. g., 592 letters inscribed on a betal nut, etc.

The main source of attraction was the section which contained original Mughal Paintings, the valuable collection of Seth Jeet Mal Mehta of Ajmer. As one looked at these one found History unfolding itself. Here were Shah Abbas of Persia receiving one of the embassies of Emperor Jehangir, Prince Dara in his seraglio, Timur on a fighting elephant, Emperor Akbar in war and peace, Jehangir and Shah Jehan, Nadir Shah and Ahmed Shah and a host of other scenes depicting the

social life of the people. It was a veritable feast for the eyes. No wonder these paintings had their due meed of praise at the Delhi Durbar in 1911 and at exhibitions in England.

For the success of the exhibition, credit and the grateful thanks of the management are due to the artists Mr. A. P. Cox, Rajkumar Narpat Singhji, Mr. P. P. Kothawala, Mr. C. F. Lobo, Seth Jeet Mal Mehta of Ajmer, Mr. Sunder Lal Jangid, Dr. Gue, Jodhpur and Mr. B. C. Gue, Mayo College, Ajmer and other ladies and gentlemen who sent the exhibits.

Dr. B. K. Mazumdar, Mr. D. N. Gupta and Rai Sahib Goverdhan Lal Kabra very kindly acted as judges and awarded the following prizes:—

**Oil Painting**

1. Mahatma Gandhi on Peepal leaf: By Mr. Prem Niketan Parihar Paota, Jodhpur.
2. Kulu: By Mr. C. F. Lobo, Jodhpur Railway.

**Water Colour Painting (Western)**

1. The Storm breaks: By Dr. S. C. Gue, Military Hospital Jodhpur.
2. Gitanjali inspiration: By Mr. P. P. Kothawala, Paota, Jodhpur.

**Water Colour Painting (Eastern)**

1. Dev Dasi: By Raj Kumar Narpat Singhji Zalim Nivas, Jodhpur.
2. A Holy man: By Miss Zena Fernandes. IV yr. Science.

**Cartoon**

Mr. P.P. Shahani: By Mr. Sunder Lal Jangid B.A. J. Ry. Jodhpur.

**Miscellaneous Art Work**

1. Fine work on Betal Nut: By Mr. Jagdish Acharya B. A. Amar Nath Buildings Jodhpur.
2. Pen & Ink work—'Athlete': By Mr. S. L. Jangid B. A.
3. Pastel work—'Guardian of the valley': By Dr. S. C. Gue.
4. Charcoal work—'Tagore': By Mr. C. F. Lobo.
5. Still Life (Oil): By Mr. P. P. Kothawala.

As one saw these and other paintings and works of art, one felt



with Sir Joshua Reynolds that "A Room hung with pictures is a room hung with thoughts," or with Mr. Sir Edwards that "True Art is reverent imitation of God."

### **The Jawai River Irrigation & Hydro-Electric Project**

A big project which has been undertaken by the state was illustrated by maps, models and other exhibits.

The project has been designed to utilise the flood waters of the Jawai River for the production of more and better food for the people of Marwar. The scheme comprises a main dam (115ft. high and 2700ft. long) on the Jawai River one mile east of Erinpura Road; with at least *two flood absorption reservoirs* in the Aravalli Hills to store heavy floods after the main reservoir has been filled. A *power station* near the main dam, will generate 2500 h. p. The main canal will be 14 miles long. It will be lined with concrete lime and will carry 400 cft. of ~~water~~ *per second* from the main dam to another hydro-electric power station ( *Kalia-Pahar power station* ) which will also generate 2500 h. p. The excess water brought by the canal will be stored in *Sindru reservoir*.

Irrigated area will be 2,75,00 bighas of land where greater and better food for the people of Marwar will be grown. An *experimental Agricultural farm* and a 1000 ton *Sugar Factory* will be set up. Many small industries as cotton ginning mills, flour mills, oil pressing factories and saw mills will be developed on account of the electric power being available.

It was very ably demonstrated how the project will protect the people of Marwar against famine. The project will be completed by the end of 1948 and will be a thing of which the people of Marwar can well be proud of.

### **Science Exhibition**

Science Exhibition was divided into 4 Sections:—Chemistry; Physics; Zoology and Botany.

(a) *Chemistry Section*. The main features were:—

1. *WILL-O-WISP*—Just near the entrance a marshy land was pre-

pared. Flames and revolving smoke rings issued forth from underground in a spectacular way.

2. ESSENCE MAKING—A working apparatus was set up for the extraction of natural essences. Some of the samples prepared in our laboratory were also exhibited.
3. OIL EXTRACTION AND OIL REFINING—Oil Extraction by Saxhe-  
lot's method, oil separation by distillation and oil refining  
were demonstrated. The raw materials and the products  
obtained at various stages were also kept in bottles for ready  
examination.
4. GLASS ETCHING—The process was practically demonstrated.
5. MAGIC BOWL—This bowl appeared miraculous when it caught  
fire as water was poured into it from a jug.
6. TEMPLE OF THE GODESS OF THE LUCK and the magic brush  
predicted luck on blank papers.
7. THE PARADOXICAL TRANSPARENT LIQUID—On this solid glass  
and marble balls were made to float like cork.
8. BLUSHING LADY—Turned Pink as the spectators stared  
at her.
9. KING COAL AND HIS KINGDOM—The multicoloured illustra-  
ted chart, the working model, and the samples of beautiful  
derivatives depicted the Coal-Gas industry and its manifold  
uses.
10. EVOLUTION AND FUTURE OF ATOMIC BOMB—The important  
events and the underlying principles of the Atomic Bomb  
history was illustrated by coloured charts. Some possible  
devices of making use of the atomic energy were also ske-  
tched.
11. THE HIGH EXPLOSION—In seemingly empty bottle gave a  
terrific sound.
12. GARDENING IN THE LABORATORY—The chemical garden in  
variagated colours was kept in a series of big rectangular  
jars.



13. PYROPHORIC POWDERS—of Antimony, Lead, and Iron were shown burning under conditions which do not ignite these metals in lump form.
14. CRIMINAL INVESTIGATIONS BY CHEMICAL METHODS—was demonstrated to show how crimes are detected.
15. TEST YOUR LUNGS—apparatus was set up with an electric ring incircuit. Only those who had healthy lungs could ring the bell.
16. PHOTOGRAPHS OF SHREE BADA MAHARAJ KUNWAR SAHIBJI were printed on two handkerchiefs and these were presented to Shri Bada Maharaj Kunwar Sahibji when he was going round the Exhibition of the Chemistry Dept.

(b) *Physics Section.* A number of experiments were arranged to demonstrate some of the Physical Principles.

In one experiment solid rose up the slope contrary to all human experience, all other bodies rolling down the slopes. The apparent contradiction highly perplexed the visitors.

A very attractive representation of setting sun was provided. The artificial sun—a bright, white circle—was projected on the wall. Slowly and slowly this started growing yellow and then reddening with the characteristic hues of the setting sun of the horizon, till finally it became invisible.

This reproduction of a heavenly phenomena within the four walls of the dark room was acclaimed as a pleasant trick by the visitors. So did the demonstration of the lunar and solar hallows with its brilliant spectral colours.

The Answering Robot always truthfully pointed out the answer to any of a set of very amusing questions, such as "In what month do the girls talk least."

A red bulb suddenly appearing blue, made the onlookers rub their eyes and gape.

Radio Frequency waves travelled through air and lighted a lamp at a distance, without any electric connections. The waves though

and from the structure of the Flower. Some modification of plant structures were also shown and their nature explained.

Other exhibits included the soilless growth of plants; some curious abnormalities; some interesting fruits such as the heavy fruits of *Kigela pinnate* and many feathery fruits and seeds; insectivorous plants—actual specimens and models; cross fertilisation mechanism in *Salvia*; fossil plants etc.

A section of exhibits consisted of the interesting group of Fungi : culture showing the profuse growth of Bread Mould *Mucor*—its structure under microscope; and that of *Eurotium* and *Penicillium*; the various processes in the manufacture of Penicillin and other dangerous parasites on wheat, oats, Bajra and many other plants of economic importance.

The origin and evolution of sex in lower plants was illustrated by interesting diagrams.

In the garden some easy methods of propagating plants were shown with a view to encourage people to grow more plants.

Lack of space was a handicap. Physiology and other experiments had altogether to be eschewed. Chemistry, Zoology and Botany exhibitions were housed in one room—with almost one table to each section. Many exhibits of all the three sections had to be weeded out.

#### **H. H. The Maharaja Sahib Bahadur Lays the College Hall Foundation Stone**

Towards the evening at 4-30 P. M. we witnessed the fulfilment of our long standing wish for a College Hall. We are greatly handicapped for want of it, and for purposes of extra-mural lectures and various College activities and functions we had to depend upon our 'Sandy and Sun-scorched' gymnasium or borrow the neighbouring Darbar School Hall.

After the performance of *Yagya* by the pundits, our benevolent H. H. the Maharajah Sahib Bahadur laid the Foundation Stone of the College Hall. The ceremony was accompanied by a melodious chorus sung by some lady students and composed by the student poet Ravindra Kumar Dutt :



इन पाषाणों का पूजन हो;  
 हे मरुवर के राज कमल, ये मरुवर तेरा नन्दन बन हो;  
 इन पाषाणों की छाँह तले;  
 अमर ज्ञान का दीप जले;  
 जिससे जग को जोत मिले  
 फिर जोत मिले फिर जोत मिले;  
 रेतीले मरु के आंगन में साँझ उषा का मधुर मिलन हो।  
 इन पाषाणों का पूजन हो।

H. H. the Maharaja Sahib Bahadur then, unveiled the Life-size portraits of Maharaja Jashwant Singhji II and H. H. Sir Partap Singhji the founders of the college.

### **Glimpses of Marwar Life**

The College ground presented a gay contrast to the above solemn ceremony. A very spectacular pageant of real Marwar life was laid up. His Highness, the Maharaja Sahib was given a warm reception by the village Thakur (represented by Chandan Singh & party) and the village women (represented by Jatan Raj & Company), and introduced to the village Panchayat and the village money-lender who was having his beguiling dealing with the poor simple villagers. Elsewhere the indoor village games were displayed, while the Charming Marwari Folk-Song—known as Ger—filled up the whole air.

### **The Jubilee Sports**

The sports programme was another attraction of the evening chiefly because the Old Boys too participated in it. Light in heart, light in mind—happy as a lark—they were there on the play fields resonant with several sweet old associations, to share for sometime the students Paradise.

Of all the sports events, the most exciting was the Tug-of-war between the old and the present students. It was, indeed, a real tug, and it needed three pulls to decide the result which was almost a foregone conclusion. The Old Boys won, of course—as they were bound to with such a giant team, as consisting of Col. Shyam Singh,

Kr. Bhawani Singh, Mr. Anand Rao, Mr. Narnarain, Mr. Abhey Karan, Mr. K. N. Bhargava, Mr. Mohanlal, Capt. Ramdan Singh and Prof. Ranchorlal.

### **At Home**

H. H. the Maharaja Sahib Bahadur graciously gave an at Home to the Old Boy's, present students and the gentry at this momentous occasion. A very large number of people responded and enjoyed the hospitality.

### **The Drama : Shah Jahan**

The Dramatic Performance of D. L. Roy's play Shah Jahan was one of the Crowning items of the Jubilee week. It was staged four-times, with the auditorium packed to the full each time : On the 19th for the College Students, on 21st for Old Boys and Gentry, on 22nd exclusively for ladies, and on 23rd for special guests.

The stage-settings, costumes, and make-up seemed to revive up in the narrow space of a Stage—the Glory that was Mughal.

With due allowance having been given to the local accent of a few of our young amateur actors, the acting approached very near the model of excellence. Mr. Khet Singh who played the role of Aurangzeb looked every inch a clever diplomat and a shrewd statesman. His general port and manner, particularly in the Durbar Scene, was quite an achievement. Mr. Anup Singh, with his grey locks and white beard, a doubled back and bent up legs, feeble though shrill voice and zincy face made a very true representation of Shah Jahan—that Grand Mughal in the closing phase of his life. His acting, chiefly in the Storm Scene was superbly impressive and won general applause. Mr. Chandan Singh with his natural features of a Rajput Prince didn't require much make-up and best suited the role of Jaswant Singh. Mr. Qazim Ali executed the part of Prince Murad quite successfully, and Mr. Ashfaq Hussain who played Prince Muhammad was most natural in his acting and speech—The Serio-Comic role of old Dildar was done par excellence by Mr. Parmeshwari Parsad. He had managed



his voice so skilfully that no body could believe it was a lad-in-teens who was playing the seventy year Old Dildar !

Mr. Sohan Raj as Jahanara and Mr. Jagdish Chandra Garg as Piara, were two great discoveries in female acting. Even girls, we are sure, wouldn't have acted the parts so well as they did. Mr. Sohan Raj with his typical Mughal nose and eye brows and dressed in gorgeous silk and brocade presented a real Mughal Beauty and Mr. Jagdish Chandra displayed such an all-round feminine grace and charm that he aroused the envy and even a temporary jealousy of many a lady in the auditorium.

The success of the performance was mainly due to the sincere efforts and ungrudging help given us by Shah Gordhan Lalji Kabra, Mr. Sanwal Dan Ujwal, Dr. Brij Mohan, Mr. O. K. Banerjee, Mr. Dau Lal Joshi and Mr. Moti Lal Kuckar and of course Prof. D. N. Bhargava.

## THE SECOND DAY

( *Wednesday the 20th Feb. '46.* )

With a feeling of self-satisfaction over what we had achieved on the opening Day of the Celebrations, we launched upon our Second Day's programme which began at 9 A. M. in a spirit of pure mirth and laughter, with the Entertainment Competitions. The congeniality of atmosphere was all the more enhanced owing to the loving co-operation and active participation of the Old Boys in the various items, viz., non-serious story-telling, parody reciting, Mimic display and Caricature-drawing.

The high-light of Story-Competitions was Mr. Wahidullah Khan's 'Last Minute Effort' which kept the listners in a continuous state of suspense till towards the end when the story came to a sudden close throwing the whole House into guffaws of laughter. Also Mr. D. P. Khanna's inordinate love for a She-goat, Mr. Parmeshwari Prasad's

interview with Maharana Pratap and Mr. Sunder Mohan Swarup's with a shark provided much amusement. The ingenuity of human mind manifested itself best in Parody reciting. Mr. Jagdish Chandra Garg's '*Kalyugi Ramayan*', Mr. Parmeshwari Prasad's ludicrous translation of a Hindi Song into English and Mr. Amrit Raj's parody on the College Co-operative Stores all provoked the audience to thunderous applause. Mr. M. N. Kaul's Mimic display and Mr. Jagdish Prasad's Caricature-drawing also shook the spectators with hilarity. Thus ended one of the most interesting items of the Jubilee week.

### **Hockey & 'Fancy' Football**

In the evening the 'Old' and the 'New' Boys met again on the playground for Hockey and Football matches which were played with great zest keeping the spectators interested throughout. The Football fixture deserves a special mention though mere words won't do and one needed to be there in person to appreciate the whole fun. Oh, what a spectacular display it all presented! The participants with various types of fancy dress—Punjabi, Gujarati, Pathani etc—each conducting himself with a characteristic peculiarity in tune with his own dress, and chiefly the player in Marwari female dress with the inevitable veil traditionally drawn right down to the waist added to the whole charm of the evening!

### **Dinner**

The dinner by the present students and the staff to the Old Boy's was a grand affair as it was very well managed. Shri Bada Maharaj Kumar Sahib was the chief guest.

### **MOCK TRIAL**

One of the most interesting items of the Jubilee programme was the Mock Trial held on 20th February, 1946 just after the Dinner. As soon as the curtain was pulled aside and the court in all its magnificence came within sight of the ladies and gentlemen sitting in the Shamiana, every one turned his chair towards the court and became all attention. The court was a full bench of three judges,—the senior judge Sir



Humphrey Scruples (an Englishman) and M. Prowisky (Russian) and Harry Justman (American). The moustaches of the Russian judge constantly reminded the audience of Stalin. The accused Swinton Burchill was called. He stood in the dock dignified. He was charged with having caused breaches of peace in Syria and China and other parts of the world by organising a party of businessmen, journalists, diplomats and political adventurers. When the charges had been read the accused had pleaded not guilty and jurors had taken their seats, the Advocate General opened the case and three prosecution witnesses were called one by one. The first witness was Shantimurti, an Indian pacifist. A typical South Indian, he began by preaching the gospel of pacifism. When interrupted by the senior judge he paused and said what he knew of the accused. The second witness was Abdul Quais, a Syrian. Looking like a true Arab Sheikh, he said at length how his country was being exploited by foreigners. The third witness was Chu-fu, a Chinese patriot. He did not know English so an interpreter was provided. His Chinese made the whole Shamiana ring with peals of laughter. He too said how his country was being exploited by Burchill and his co-workers. After the prosecution evidence was over the accused gave his evidence. He spoke with great feeling and said that what he did was with best of motives and if it was misunderstood it was no fault of his. His opponents had given him and his party no chance of doing good to the world and had begun to impute unworthy motives without any warrant. He, therefore, emphatically and categorically denied all the charges brought against him and appealed to the lady and gentlemen of the jury not to find him guilty. When the accused had given his statement the defence counsel rose to open his case. There were three defence witnesses, Henry Bottleneck, Peter Bumpkin and M. Nolotov. After their evidence was over, the senior Judge charged the Jury. The Jurors retired in the adjoining chamber and the audience sat expressing suspense as to the verdict of the Jury. The accused did his part exceedingly well in as much as his facial expression was constantly under going change according to the statements of the

witnesses. Ultimately the jury having failed to give any definite verdict the judges suspended their judgement and ordered the case to be referred to the International Court of Justice to be constituted under the authority of the U. N. O.

Professor R. K. Tripathi and the members of his Committee as well as those who took part in the trial deserve every congratulation for this nice performance.

### SCENE OF TRIAL — GENEVA CAST

1. An International Tribunal of—

- (a) Sir Humphrey Scruples — Senior Judge (England)  
Mr. MotiLal Kakkar.
- (b) M. Prowisky (Russia) — Bansidhar IV Yr. Arts.
- (c) Harry Justman (U.S.A.) — Govind Kumar Menon  
IV Yr. Science.

A Clerk of the Court.

2. Advocate General—Mr. Chand Mal Lodha B.A., LL.B., Advocate.

3. Prosecution witnesses—

- (a) Chu-fu—the Chinese Patriot—Jagtamb Raj IV Yr. Arts.
- (b) Abul Quais—The Syrian—Narayan Singh III Yr. Arts.
- (c) S. Shantimurti—An Indian Pacifist—  
Vijay Krishna Kalla IV Yr. Arts

4. Defence Counsel—Mr. Shyam Bihari Lal Sharma,  
M. A., LL. B., Advocate.

5. Defence Witnesses—

- (a) H. Bottleneck—Journalist—Kanhaiya Lal Kakkar  
I Yr. Science.
- (b) Peter Bumpkin—American Businessman—Bajrang Lal  
III Yr. Arts.
- (c) M. Nolotov—Russian Diplomat—Jaywant Singh  
II Yr. Arts.

6. The Accused—Swinton Burchill of Brazil—a professional politician  
Mr. D. P. Khanna.

#### 7. Jurors—

1. Ibrat Shirazi — Persian — Ranvir Singh IV Yr. Arts.
2. Judas Fussytien— Jew — Ram Pal IV Yr. Arts.
3. Zaglul Pasha — Egyptian — Abdul Ghani IV Yr. Arts.
4. Montaine La Juddasen—French—Khuman Singh I Yr. Arts.
5. The Ba Law — Burmese — Labh Mal Bohra IV Yr. Arts.
6. Miss Shirin Insafwalla—Parsee— Sohan Raj Mohnot I Yr.  
Commerce.
- 7.
8. Interpreter — Jackson — Kanwar Chand IV Yr. Com.
9. Usher — Press Reporter Chandan Singh III Yr. Arts.
10. Sergeant — At-Arms — Dalip Singh I Yr. Arts.

### THE THIRD DAY

( Thursday, the 21st Feb. '46 )

#### **Basket Ball & Tenikoit Matches**

The Third Day of the Jubilee celebrations started with Basket Ball and Tenikoit Matches in the morning between the Old and the present students. The Old Boys displayed good skill in these games which are seldom played after the college career. The contest in Basket ball was a very keen one, and the game ended, amid loud cheers, in a draw. In Tenikoit the Old Boys lost, the winners and runners up both being from among the present boys.

#### **Tennis Matches**

The Tennis matches which filled practically the whole of the evening programme, added great lustre and grandeur to the Jubilee week. A large number of our Old Tennis champions assembled 'to wield the racket and spin the ball'. The occasion was graced by the presence of our Chief Minister Sir D. M. Field who played a couple of sets; and Dr. P. Basu, the ex-vice Chancellor of Agra University. The Spectators, in addition to enjoying Tennis, engaged themselves in Bridge.

The programme was rendered all the more relishing with the sumptuous refreshments arranged by the Old Boys Association.

## **THE FOURTH DAY**

( *Friday, the 22nd Feb. '46* )

### **Volley Ball Matches**

Our boys both present and old who hold a proverbial reputation for Volley Ball were very enthusiastic about playing matches in it. In all, five teams entered the tournament—three from among the Old Boys and two from among the present ones.

The final was played on the morning of 22nd February between Mr. Sayar Chand's team and Mr. Ram Prasad's team—both being the Old Boy's teams. The match provided a very high standard of game, as the players were the pick of Jodhpur with the distinction of having played in the Rajputana and the All-India Olympic Tournaments. It ended in Victory for Mr. Sayar Chand's team.

### **Badminton Finals.**

Open doubles were played between M/s Shivhare, Shyam Sunder Parshad, Sunder Mohan Swarup, Parmashawari Prashad and attracted a large crowd. A fine game was witnessed.

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Then came the lecture by our distinguished Old Student Mr. Sanwal Dan Ujwal M. A., on 'Co-operation in life' with Dewan Bahadur K.S. Menon in the Chair and Dr. Basu as our Chief Guest. It was a very enlightening discourse dealing with the burning economic problems, and full of quite practicable suggestions.

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This was followed by The Jubilee Prize Distribution Ceremony which was performed with all the pomp and grandeur which usually attends such occasions—by Lady Field who gave away each prize with a winsome smile and a warm congratulatory handshake to the recipient. It must have been quite a job for Lady Field, for, the train of





Prize winners seemed to have no end. There were hosts of them—who had distinguished themselves in the abundant and many sided activities of the institution, and had shared a hand in the social, industrial and cultural development of Marwar. Among these there were present college students, old boys, professors, artisans and industrialists from neighbouring districts, and citizen-artists.

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### **Kavi Sammelan & Mushaira**

The Kavi Sammelan and Mushaira which started at 9 P. M. attracted a large gathering of interested people who had long been looking forward to this item of the Jubilee programme—either to share the poetic aspiration or to have just a bit of fun so common still in our poet's gatherings.

Some of the distinguished local poets and Old boys made a valuable contribution to the success of the programme, and maintained a fairly good standard of poetic creation. Mr. Wahidullah Khan's جشنِ جوہلی Mr. Ganpat Chand Bhandari's 'हम देख रहे थे हीवाली' which beautifully depicted with sentimental realism the two contrasting pictures which the Dewali festival presents, Mr. Tandon's 'ले चलेगा क्या मुझे इस पार से उस पार नाविक' expressing an escape into a land of poetic idealism, and Miss Raj Kumari Shivpuri's poem full of a deep patriotic fervour—all these shall continue echoing in our memory even though we may not hear them once again for several years.

The credit for organizing such a good gathering is mainly due to Rai Sahib Shah Gordhan Lal ji Kabra, Mr. Wahidullah Khan, Prof. Tripathi and above all the late Professor-poet Mr. H. B. Seth who will ever be remembered by us for his love of poetry and zeal for the service of literature.

### **THE FIFTH DAY**

( *Saturday, the 23rd Feb. '47.* )

The Old Boys Association gave yet one more proof of its generous hospitality by being At Home to the present college students, members

of the Staff, H. H. the Maharaja Sahib Bahadur, Maharajah Ajit Singh ji, Shree Bada Maharaj Kumar Sahib, Ministers and to various distinguished State officials, on the evening of the 23rd Feb. '46.

Amidst a large and august assembly of people, Principal Shahani presented, on behalf of the Staff and the Present and Old students of the Jaswant College, an address enclosed in an exquisitely executed Silver Casket, to His Highness the Maharaja Sahib Bahadur paying a glowing tribute to the all-round benevolent rule and appealing for further educational advancement in Marwar.

We quote the address in full below:—

YOUR GRACIOUS HIGHNESS,

“On the auspicious occasion of the Golden Jubilee of the Jaswant College, we the students, staff and old boys beg to congratulate you on the most successful reign of your dynasty, on the good fortune which your people had during your stewardship, in your possession of a happy and contented family, loyal Sardars and Citizens, an enlightened administration and the love and esteem of the King Emperor who had bestowed high honours of his realm upon your gracious person.

“Since you ascended the Gadi of Marwar, your ideal has been to achieve the greatest good of your people. The Association of your people in the administration of your State through the Representative Advisory Assembly and Panchayat Boards, the development of departments of Medicine and Education, the starting of department of Animal Husbandry, Co-operative Credit, Industries and Commerce and Public Health and many other smaller departments which all promise to increase contentedness, loyalty, goodwill and affection of your people.

“Your solicitude for your people is reflected in the various works of Public utility, Education and Recreation, the water works, the Windham and the Umaid Hospitals, the Willingdon Gardens, the Zoo, the Stadium and the Stadium Cinema, the Museum, the College Hostel and schools and dispensaries in the districts. The people of

Marwar remember with sincere gratitude your very generous efforts in spending lavishly on Famine and Flood Relief works and Organising Cheap Grain and Fodder Depots.

"This much is past history. Your ever alive interest in the welfare of your people has ordered a five-year Post War Development Plan to carry forward your great work and achieve greater prosperity of your people by schemes of expansion of agricultural, industrial, educational, medical and public health amenities in Marwar. Your administration has also planned for auxiliary works of increasing means of communication by further programmes of rail and road expansion. All those efforts are a great promise of the prosperous future for your people and proud achievement for your reign which would make the future generations remember you with pride and gratitude and you will be known in the History of Marwar as 'Umaid the Great'.

"For the fulfilment of the above-mentioned programmes, Your Highness will need highly educated personnel from among your own people, which we hope will be forthcoming from the alumni of the expanded Jaswant College.

"Assuring your Highness of our sincerest loyalty to your person, throne and dynasty and praying for your happy and prosperous reign and long, happy and healthy life."

We beg to remain,  
The Staff, the Present and Old Students  
of Jaswant College,  
Jodhpur.

To which the His Highness made a very fitting reply thus :

Staff and Students of the Jaswant College, Ladies & Gentlemen,

"It has given me great pleasure to be able to come on this historic occasion in the life of the Jaswant College—its' Golden Jubilee celebrations.

"I have listened with interest to the address you have been good enough to present to me this afternoon. It affords me great pleasure to know that you appreciate what my Government has been able

to do for the welfare of my beloved people. The conditions in the world after the last war, still remain unsettled. All the great men and the Government of the world are trying to bring about greater security of life and better standards of living. But you will agree with me that all the attempts of the greatmen and the different types of Government are not likely to succeed, if our schools and colleges do not turn out men and women, of character and calibre, trained to raise the average of humanity, with their thoughts and ideas, their actions and deeds and their disciplined way of living. I trust the Jaswant College will play its part truly and well in future and the wish you have expressed in the last but one paragraph of your address will come true.

I thank you very much for the expression of your feelings of loyalty and the good wishes you have expressed for the success of my reign.

### **Variety Entertainment**

A very fascinating Variety Show marked the close of the evening programme. It consisted chiefly of a Fancy Dress display, a Black Magic show, and the Dream of Khayyam presented through Shadow Dance.

Mr. Anand Mangal who appeared in typical Marwari dress and make up bringing a complaint (in local dialect) for having been deprived of the invitation to which he was traditionally entitled, amused the audience greatly.

Mr. Muhammad Raza who played the Black Magic Professor gave a proof of his magical powers by making out, through the medium of his 'hypnotised boy' (Mr. Sundar Mohan Swarup), the uppermost thought which occupied the minds of Mr. Cox, Mr. Singhal, Mr. R. P. Srivastava, Shree Bada Maharaj Kumar Sahib and Dr. Sarronwala. So accurate was the magician's thought—reading that the whole house marvelled at his skill, and went into peals of laughter.

### **The Shadow Dance: The Dream of Khayyam**

The Shadow Dance formed quite out-standingly the main attrac-



tion of the performance. It was highly poetic in theme, artistic in design, and came very near perfection in its execution.

Khayyam (Mr. Asu Ram), wearied with the hard struggle of life—its trials and tribulations—enters with a Book of Verse, and rests under the shade of a tree muttering to himself—

“Here with a loaf of bread beneath the bough,  
A flask of wine, a book of verse and thou  
Beside me singing,  
And wilderness is paradise enow”

and indulges himself in imagining a world of his own dreams.

From the spot where Khayyam sits rises his shadow (Mr. Ravindra K. Dutt), and from the other end appears the Saqi (Mr. Satya Prakash) with a wine-jug. She dances, makes love and tempts the Poet to drink of the Cup wherein lies for him the quintessence of Heavenly bliss.

Such was the spell of the show that it held the audience breathless. Every one felt it dissolved too soon, and wished it should have been longer. No wonder that many a spectator, on reaching home, must have dreamt all the night, of his own self as Omar Khayyam !

Credit for this very successful item goes to Prof. G. C. Shivhare who got the brain wave for it, Mr. Vishnu Kumar Vyas who composed the dance, Pt. Bhishma Dev VEDI who set the music and above all, to our student artists, Mr. Satya Prakash, Mr. R. K. Dutt and Mr. Asu Ram.

## THE SIXTH DAY

( Sunday, the 24th. Feb. '46 )

At 4 P. M. on the Final Day of the Jubilee week the Old Boys, the present students and the members of the College Staff assembled together for Group-photographs which would ever remind them and their succeeding generation of the memorable occasion in the history of their beloved Alma Mater.

### **Drama by Girl Students of the College**

Preparations for the Golden Jubilee were being made. It was only befitting that the lady students of the college should contribute their share. They decided to give a show to the ladies.

Two small dramatic peices "*The return of conscience*" (Bishop's Candle Sticks) and "*Balidan*" (Charumitra) were pitched upon with interludes of humorous dialogues, duets and dances. Quietly, with no fuss on their part, the few members offered to play the part best suited to them.

#### *C a s t*

#### **ATMA BALIDAN**

1. Charu Mitra	Miss Sheila Advani
2. Tishya Rakshila	Miss Indira Gupta
3. Swayamprabha	Miss Sharda Sarronwala
4. A Woman	Miss Prem Kumari
5. Up-Gupta	Miss Mira Gupta
6. Ashoka	Miss Leela Banerji
7. Pushpa	Miss Jumna Bhatt

#### **THE RETURN OF THE CONSCIENCE**

Convict	Miss Urmila Mehta
Clergyman	Miss Leela Menon
Sister	Miss M. Bharoacha
Sergeant	Miss Shanti Pachal
Story Teller	Miss Usha Phathak
Music	Miss Gargi Sarronwala
	Miss Menaka Changulani
	Miss Sybil Fernandez
	Miss Sumitra Rudra
	Miss Indu Waddeker

The drama was to be staged on 24th Feb.—the last day of the Jubilee Celebrations. Her Highness the Maharani Sahiba had kindly consented to grace the occasion. Mrs Shahani and a few of the other



professor's wives received the distinguished guests. The curtain was up at the scheduled moment in quick succession, without any delay items replete with surprise and wonder, were enacted and were much welcomed and applauded.

Her Highness the Maharani Sahiba was pleased to present Rs. 500 to the college and declared four days holidays to the students. Deserving actors were awarded prizes. All the actors contributed admirably to the success of the play. All went home contented, happy and relieved.

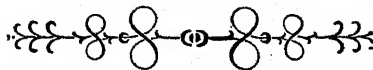
The principal was satisfied at the success of the programme and the prestige of the college was enhanced. It was the beginning of the onward march of the girl students to establish co-education in the true sense of the term.

#### **Just a Reflection**

The Six Day's panorama was at last over. The Grand shamiana and the tents were struck off and the gates that had stood in majestic pride were pulled down. Something which had converted the little spot around the Jaswant College, into a paradise on earth, was missing. And as one viewed all that was left of the Show, one felt with Thomas Moore, like the man—

‘Who treads alone  
Some banquet hall deserted  
Whose lights are fled,  
Whose garlands dead  
And all but he departed !’

The Golden Jubilee is over, but its spirit lives and will continue to live as a treasured part of our memory, defying all ravages of Time.







From Pt. Govind Narain Asopa B. A. (1899) M. R. A. S.  
one of the first 4 students and first 3 graduates

### शुभ संदेशः

यस्वन्तसिंहस्य नृपस्य नाम्ना विद्यालयोऽयं सुप्रतिष्ठितोऽभूत् ।  
अर्धे शताब्द्यावत् पूर्वमत्र विद्यार्जनं चक्रन्नेक शिष्याः ॥ १ ॥  
पाश्चात्यपौरस्त्यसमन्वयेन शिक्षा प्रदेया बहुशस्तदासीत् ।  
भद्रं हि जातं मरुदेशजानां वितन्यते सुष्ठु महोत्सवोऽयम् ॥ २ ॥  
सेवां प्रचक्रुः प्रचुरप्रकारां मार्गान् समाश्रित्य सुजीवनस्य ।  
छात्रा अकुर्वन्निजदेशभद्रं ख्यातिं मरावत्र बहिस्तथापुः ॥ ३ ॥  
पुरातना अद्यतनास्तथैवच्छात्राः समेताः सुमहोत्सवेऽत्र ।  
विद्यालयस्यास्य शुभेच्छयाये ते कामयन्तेऽस्य भविष्य वृद्धिम् ॥ ४ ॥  
विद्यालयेऽस्मिन् बहुबालबालाः सुक्षिशिता सन्तु भविष्य काले ।  
कुर्वन्तुमातृवृत्तिसत्यसेवां दिशन्तु सदाहरणं जनानाम् ॥ ५ ॥  
छात्रान् समस्तानहमादिशामि भवन्तु भक्ता हि नराधिपस्य ।  
तथा वितन्वन्तु च लोकसेवां स्वान्तेन सत्येन विमान्यहीनाः ॥ ६ ॥  
भवन्तु भद्राः स्वयमेव शिष्याः सदैव कुर्वन्तु परोपकारम् ।  
स्मरन्तु सर्वे समुदारवाचमुदीरितां मेऽवसरे शुभेऽस्मिन् ॥ ७ ॥

गोविन्द भवन  
जोधपुर । }

गोविन्दः

### Shubha-Sandesha

THE College named after His Highness Shree Maharaja Sir Jaswant Singhji II was established over half a century ago and many students have since acquired varied knowledge of different topics. Its Alumni have entered various walks of Life and have acquired name and fame throughout Marwar and outside. At the happy celebrations of its Golden Jubilee, the Old and the Present students have joined hands and wish further progress and prosperity of their Alma Mater. May the College continue to send forth a larger number of its trained sons and daughters for the true service of the Country !

At this happy union of the Old and the Young Tyros, I exhort them thus "Be loyal to the Throne and serve the Country as well with true heart and energy and be good and do good unto others."

Govind Bhawan, Jodhpur.

February, 1946.

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**From Rai Sahib Kishan Lal B. A., (1899) Ajmeri Gate,  
one of the first 4 students and first 3 graduates.**

I congratulate the conceptors of the Jubilee Idea and pray for the organisers of the celebrations to be crowned with success. They have exhibited a keen interest in right earnest to do full justice to the function.

The jubilee does not only memorialise the past events or bring together in close association scattered units, friends and fellows, but it infuses a spirit in youths to appreciate and renew a centre of culture and civilisation, it inspires an enthusiasm to utilise one's life for the good, it awakens a sense of moral grandeur and it holds up ideas of cooperation, human service and harmony which is the aim of true education. Thanking you once more for your troubles with best regards for you and your colleagues.

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**From Pt. Ayodhya Prasad Bhargava B. A.  
one of the first 4 students.**

BEING one of the four first students of the Jaswant College, I consider myself fortunate to be alive to witness and participate in the celebration of the Golden Jubilee of my Alma Mater. Who could foresee in 1893 that this Institution with only 4 students on its roll and 3 professors (including the Principal) on its staff would develop into such a big college having 600 student and 40 professors in 1946 ?

May it expand in the near future into a full fledged University to supply fully the educational needs of Marwar in all branches of knowledge and learning !

I would like to give the following message to the present students of the College, whom I consider my younger brothers and sisters.

.....

"Cultivate self-respect, self-help, fearlessness and spirit of humility. Maintain the student out-look throughout life. Rise above caste, creed and communalism and cultivate brotherly feelings towards every one. Respect sister-students and help them in every way. Make service the Motto of your life."

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**From Pt. Pyare Kishen Wattal M. A., F. R. E. S., F.S.S., C.I.E.,  
Financial Adviser, Punjab 92-C Model Town Lahore.  
J. C. 1903-1907; B. A. 1907.**

I feel highly flattered by the invitation to send a message for the Jubilee Book of the College. I left the College 40 years ago and have not been able to visit it since. But from what I have heard, I gather that great progress has been made during this period on which I congratulate all concerned.

To my mind, there are two problems of great urgency in which educated youth of Indian States can, and should, play their part. One is of internal reconstruction and the other is of external adjustment. Taking internal reconstruction first, social and economic conditions in Rajputana are in one respect like those on railway trains in England. There are first and third classes, but there is no second or middle class. Naturally, the standard of living of the people is very low, even lower than that in British India, which itself is not of a high order. In raising the standard of living several agencies must cooperate, but educated young men are particularly fitted to create a spirit among the masses of what is called 'divine discontent' and to rouse them from their pathetic placidity. The College should, I think insist on every member putting in a specified period of social service, as I suppose it insists on every member taking part in games of some kind or other.

Frankness is not regarded as a great virtue in Indian States. The prevailing atmosphere encourages '*Maslahat*' (or expediency) and suppression of truth. That has the effect of dwarfing one's moral stature. I should encourage free expression of opinion and ban the inculcation of

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dissimulation as preached in the first book of Sadi's Gulistan, which people in high positions seem to know by heart.

The second problem, namely, that of adjustment of relations with British India, is no less important. Particularism, which is growing among educated classes, seems to me a greater danger to Indian States than is perhaps realised. While I fully sympathise with the growing desire of the educated section to make their contribution to the economic and administrative life of their State, I cannot help feeling that a spirit of isolationism is harmful to their best interests. Geographically, culturally and economically India is one unit and nothing should be done which may tend to create the feeling that British Indians are *pardesis* in Indian States and *vice versa*. We need each other in many ways and should not hesitate to make the fullest use of each other's talents and resources, as Marwaris have done in British India. In fostering such a spirit of common brotherhood the College would be rendering a valuable service to this great land of ours.

I wish the College every success and good fortune in the years to come.

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**From Mr. Bhupatrai M. Buch. B. A., LL. B., Raja Ratna;  
Sunita Bhasker, Adviser Lathi State Kathiawar  
student J. C. 1905-1909. B.A. 1909.**

ON this the Golden Jubilee day of our College let us strengthen our realisation that the true purpose of education is such culture as would help the cosmic process and the building up of a healthy and peaceful social organism. In culture there can be no distinctions or differences. True culture is the result of certain attributes and mental equipment. Any one who possesses those attributes and equipment is said to have imbibed true culture which is the same all the world over. Just as God is one, true culture is uniform for culture is Godliness. Let us then pray to God that our college will be the fountain head of such culture and enable its alumni to become good citizens useful in bringing unity, peace and happiness to this warring, distracted and unhappy world.





**From Mr. Chatur Bhuj Gehlot, D.D.R., (Retired Conservator  
Forests, Mines, Industries etc.) joined J. C. 1894**

JODHPUR,

*May 3rd, 1946.*

AS an old student of Jaswant College, from its very start, I naturally feel pride and pleasure in witnessing its golden jubilee celebrations. The college has since been a prolific producer of Art Graduates and undergraduates from the then educationally virgin soil of Marwar being planted therein, with the philanthropy and farsightedness of our illustrious and benign late lamented ruler Maharaja Shri Jaswant Singh II of revered memory. They, most of them, have fulfilled the high aspirations expected of them, in the ranks and files of both the military and civil services within and outside the State. It has, thus progressively prospering under the increasingly continued generosity of our benign succeeding Rulers, as well as the fostering care of and coaching by the Principals and Professors, grown to be a full-fledged Academy of arts, sciences and business training, along with an enviable standard of physical, social and cultural development bearing a beautiful harvest of flowers and fruits of its educational products.

I am awaiting eagerly for the dawn of a still more actually and acutely needed and time demanded associated institutions of 'Kala Bhawan' College of Technology and nation building vocational training and employment Factories of applied sciences and higher studies and occupations and wishing it an all round success.

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**From Pt. Bishamber Nath Kaul, retired Tribute  
Superintendent Jodhpur, Purani Basti, Jaipur City  
J.C. 1895-98**

I am very much delighted to learn of the Celebration of the Golden Jubilee of the Jaswant College and the publication of the Jubilee Book.

As an old Boy of the Darbar High School, Jodhpur and the Jaswant College I most heartily wish for every success of this historically memora-

ble event and always long to hear of the ever-flourishing prosperity of these institutions; where myself, my brothers and all my sons were educated.

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**From Mr. M.S. Rao B.A., L.T. Rtd. Judicial Secretary Jodhpur,  
(Asstt. Prof. of English & History at J. C. 1906-1916).**

"I wish the college all advancement and prosperity."

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**From Mr. Lakhpat Raj Shah B. Com. 1945  
(R.B.R.R. Narpat Singh Gold Medalist)**

**A**T this auspicious occasion, when my *Alma Mater* is celebrating its Golden Jubilee with great eclat and magnificence, let me express my heartiest felicitations and warmest greetings to my college. I heartily wish that the prosperity and reputation of this illustrious institution may ever be on ascendancy.

I have every hope that with your valuable guidance and superior pilotage the fortunes of this College will run smoothly and the flow of its prosperity will be ever rapid. The immense strides that this institution has made in the educational field is, I believe, due to your unceasing and tireless efforts and also the hearty co-operation of your colleagues.

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**From Mr. V.V. Chitaley B.A., LL.B. Advocate, Federal Court  
Delhi and Editor A. I. R. Nagpur. (J.C. 1903-1907).**

**J**UBILATION over the 50 years progress of the college would be best expressed by remembrances of the great sacrifices made by the founders of the college and by the professors and principals during this long period.

I wish all the students—past and present—to be grateful to those who have made the present progress of the college possible.

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The customary Diamond Jubilee for the 60th year, it should be the wish of every past and present student, should be witnessed by the living students. Let this be the prayer of everyone of us.

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**From Dr. Niranjan Nafh Gurtoo (J. C. 1893).**

ON the auspicious occasion of the Golden Jubilee of my *Alma Mater*, I would like to commend to the present students and Old Boys of the college the following principles which have guided my life—

Respect for religion;

Respect for the society;

and Respect for the Ruler.

I wish the college and those associated with it every good luck.

May, 1946.

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## \* نقوش حنداں \*

گولڈن جوبلی ہے کالج کی کہ تعمیر نشاط - پیکر حسن ترقی ہے کہ تصویر نشاط  
 جلوہ نور تمنا ہے کہ تنویر نشاط - مدعا ئے دل طالب ہے کہ تفسیر نشاط  
 چشمِ حیرت کو نظر آتے ہیں سامانِ جمال  
 ہر طرف جلوہ نگین مہر درخشانِ جمال  
 جشنِ زرین ہے کہ ہے جلوہ لیلائے حیات - جشنِ زرین ہے کہ ہے وعدہ فردائے حیات  
 جشنِ زرین ہے کہ ہے زمزمہ پورائے حیات - جشنِ زرین ہے کہ ہے حوصلہ افزائے حیات  
 شانِ کالج کی بنی نازش عالم یکسر  
 گردنا چیز معنی سرمہ چشمِ خاور  
 باعثِ تکمیلِ عزتِ انساںِ تعلم - موجبِ اُشدِ وہدی مرکزِ عرفاںِ تعلم  
 مقصدِ زندگی و نازشِ ایماںِ تعلم - چرخِ ہستی پر ہے اب نہرِ تاباںِ تعلم  
 گرمئیِ علم سے شبنم - میں تراکم پیدا  
 شوخئیِ علم سے پھلوں میں تبسم پیدا  
 یاد ایا میسر سرسبز تھا باغِ کالج - نورِ تعلیم سے روشن تھا چراغِ کالج  
 رشکِ صد آوج ثریا تھا دماغِ کالج - فیضِ کی مے سے تھا لبریزِ ایامِ کالج  
 ساقیِ خمکدہ علم تھا سورج پرکاش  
 گولڈن جوبلی ہے یہ آسکی دعائے خوش باش  
 جسکی کوشش سے بفا رشکِ گلساںِ کالج - جس کی برکات کا آگ کارنمایاںِ کالج  
 جسکی گفتار سے فردوسِ بدایاںِ کالج - جس کی خدمات سے شرمندہ احشاںِ کالج  
 گولڈن جوبلی ہے زرین افادات کا راز  
 گولڈن جوبلی ہے کالج کی روایات کا راز  
 نخلِ بند چمنِ علم وہ کے ایم بھنجی - واقفِ علم و فعون ماہر و دانا و ذکی  
 اُن کو کہنا ہے بجا رہبرِ دورِ ثانی - کیوں نہ محسوس ہو پھر ایسے معق کی کمی  
 بھول سکتے نہیں ہم فیضِ مظفر علی شاہ  
 جس کے اوصاف کا ہر گوشہ کالج ہی گواہ  
 خامہ کا تب قدرت کی روانی دیکھی - شامِ پوری میں نہاں صبحِ جوانی دیکھی  
 صبح کے لب یہ ستاروں کی کہانی دیکھی - گولڈن جوبلی میں تحریکِ شہانی دیکھی  
 مجھ کو نسبت ہے جو کالج سے وحید اللہ خاں  
 ہے مری نظم عقیدت کے نقوشِ حنداں

وحید اللہ خاں

ریونیو سگری

جودا پور

**Reminiscences of College Life of Pandit Govind Narayan Asopa,  
B.A., M.R.A.S., Retired Assistant Superintendent of Customs  
And Honorary Magistrate, Government of Jodhpur.**

Looking back on my past days of the College life, which began in my 17th year or over some 52 years ago, I recollect and regard them as the most jovial and best part of my early-life spent in merriment and free from all sorts of cares, anxieties, worries and vexations. I was always regular in my habits and used to reach the College before all other colleagues and so the key of the College building was kept with me. First of all the college was located in the State Building called Nazar Bagh, where the Government Press has recently been shifted. Later on it was transferred to Neniji-ka-bungalow, which is as yet occupied partly by the science block of the College and where was also a small library of books in English, Sanskrit and Hindi. All the alumni were students of Science as at that time there was no professor of Sanskrit or Persian on the staff of the College, which consisted only of three persons, viz:—

1. Principal, Pandit Suraj Prakash Watal, M.A., who used to teach Science.

2. Lala Sangam Lal Kapur, M. A., LL. B., of Agra as professor of English literature.

3. Muta Noratan Malji, B.A., LL.B., as Professor of Mathematics. The Principal was always seen busy in his laboratory.

On the appointment of Mr. Kapur as a teacher in the Mayo College, Ajmer, Mr. K. Ram Bhatji, B. A., filled up his vacancy and he was on the staff on my leaving the College.

Mr. Noratan Mal was preceded by Professor Raghubir Pershad Verma, M. A., and Mr. Dhanesh Prashad, M. A., respectively, who left soon. Mr. Noratan Mal was appointed as Magistrate, Criminal Court of Jodhpur. in 1900 and was succeeded by Mr. Saligram Chobe.

On the affiliation of the College upto the B. A. standard with the Allahabad University in 1896, three Professors of Philosophy, Sanskrit and Persian were added to the staff and these chairs were occupied respectively by Mr. Ghasi Ram, M. A., Pandit Chhagan Lal and Moulvi Muza-

far Shah. As I was a Sanskrit reading student, I used to come in contact with three professors viz. Professor Bhatji, Mr. Ghasi Ram and Pandit Chhagan Lal, all of whom were pleased with my work and good conduct. All the three professors were present when I left the College on my taking up the B. A. degree in 1899.

As regards my contemporaries I may mention the names of—

1. Mr. Kishan Lal.
2. Mr. Sadanand.
3. Mr. Ayodhya Prashad Bhargava.
4. Mr. Lachman Das Ramdeo.

Out of these the first two were successful along with myself Mr. Ayodhya Prashad passed his B. A. degree examination after 3 or 4 years and was Head Master of the Chopasni Schools for several years and Mr. Lachman Das was Hakim of Jalore for some years and is now Kamdar to Maharaj Shri Bijay Singhji Sahib. Mr. Kishan Lal also first served as Hakim of Sheo for some years and was afterwards transferred to the office of the Inspector General of Police, Jodhpur. He was conferred the title of Rai Sahib and is now passing his days at Pushkar in Shri Raghunathji's temple. He is a literary man like myself and has written several tracts and articles which are every now and then published in papers. Nothing is known to me about Mr. Sadanand who went to the Punjab after obtaining his degree and I never heard from and of him since his leaving Jodhpur.

I remained at the College for about 6 years, during which period I also served as a teacher for a year in the Powlett's Nobles' School.

Govind Bhawan, }  
Jodhpur. }  
25 - 9 - 1945. }

PT. GOVIND NARAYAN ASOPA

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**Reminiscences of Rai Sahib Kisen Lal Bapna; J. C. 1893-1899. One of the first three Graduates 1899.**

The first English professor was B. Sangamlal ji M. A., who went away soon from here to Ajmer as an English professor in Mayo College. He had imposing looks but a pleasant temper. He was succeeded by

K. Ram Bhatji whose English knowledge impressed us more. He tutored us on Madras University lines. For sometime he felt a difficulty in associating with us because he was quite unacquainted with Northern India and its language but he pulled on all well and proved to be a prominent figure amongst professors. His gait was peculiar and led the students to enjoy the imitation of him. He was not fond of games and was never observed a-running. His younger brother Mr. M. N. Bhatji joined College afterwards and was more brisk than his elder brother. Amongst the Mathematics professors, the first was a very smart technician and consequently he soon joined Roorki College of Engineering and rose to eminence there having stood first in Civil Engineering Examination. He was succeeded by a Kayastha professor who too was quite well up in his branch but he was more of a sportsman than a teacher. Science class was taken up by the principal himself Pt. Suraj Prakashji M. A. and the students mixed with him as they would with an elder brother. It was God's grace that none of the teaching staff ever had an occasion of cajoling or thwarting any one amongst us. This I must admit was due much to the credit of the professors' good temper. The world was not in a melting pot then and there was no current blowing to induce us—teachers and the taught—to protest, differ, clamour or agitate; and everything was running smoothly and calmly.

Amongst the class mates one student whose name was Vishnu Dayal (1894-1898) deserves mention. He was called a sleeping fellow. He went to sleep in the class, out of the class, in his walks and while sitting. He was sleepy even while going home and he often missed his road and sometimes dashed against way farers. But it was strange that he was never lagging behind in his studies.

My sons—Vishnulal read up to Inter in the college but when symptoms of consumption appeared he had to leave his studies. Dr. Amrit Lal after passing his Intermediate joined the Medical College, Bombay and received the degree of M. B. B. S. My third son B. Kanwarlal graduated from the college,—joined B. Com. but left it for Law Degree which he eventually secured. Dr. Amritlal worked as Chief Medical Officer of Banswara and Kishengarh and is now practising at Jaipur. B. Kanwarlal held various posts, of Sub-judge, Assistant to Senior officer Sikar and is



at present Advocate General at Jaipur. B. Vishnupal is Incharge of stationery at Jaipur.

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**Reminiscences of Mr. R. V. Kumbhare M. A., B. T., T.D. ( Lond. )  
Student J. C. 1919-23. Prof. J. C. 1938-39. Vice Principal  
Rajput Schools Chopasni.**

I was sorely disappointed to see my new college on the first day, having seen several greater educational institutions elsewhere. Even my own high school, the Madhava College, Ujjain, though old fashioned in a way, was much better. The building, the premises and other conditions here were most un-inspiring. The few teachers I saw did not impress me much.

The life started, the studies began. Some teachers were widely read, two very bright but most came unprepared to the classes. No written work was set and therefore no corrections needed. The Principal was however, the most scholarly gentleman and like a true scientist devoted most of his time to experiments in the laboratory. The students had no lavatory and the staff had no common room and their rendezvous near the Principal's table and coming late to the classes in a few cases was resented by the students who were kept waiting. I wish I could write a description of every teacher then but I must resist the temptation. The mediaeval nature of the college apart almost all the teachers were good souls, meant well by their students and a few of them possessed character and a critical acumen for which they are even now respected and remembered and their place has not yet been filled. My sanskrit teacher devoted a lot of his leisure to me to read extra Sanskrit and and I was initiated into the critical studies of English literature which I still enjoy by my English teacher. My philosophy teacher taught me Stout's text book of Psychology by leaving the onus of learning by summarising and analysing the book completely on my shoulders and the subject and the method of learning and the teacher's personality have left a lasting impression upon me.

There was no provision for compulsory games nor for any extra mural activity. But self help proved to be a very good guide and even





under these conditions some of the students were full of such a bright promise that they could have made a mark any where.

After 1926 there came a sudden change and the college took rapid strides towards modernization. It was an uphill task to lift the institution from the mire of mediaevalism and bring it in a line with upto-date conditions, and those who have succeeded in doing it deserve congratulations. New blocks were built, premises were improved, amenities to the staff and students were provided, the library was enlarged and open shelf system introduced, new departments of studies were opened, staff was increased, the laboratory was extended, the tutorial system was introduced, as also the study of an individual student, mid-day meals and games were made compulsory, practice of sports was put on a systematic basis, several of the most important extra mural activities, such as the debating society, the college students union, the college magazine, the college excursion, the annual prize giving, the extension lectures, music, theatricals, village uplift work, revoring, co-operative book shop, indoor games, physical education including *lathi* drill to mention only some, were started, hostel accommodation was made available by building a very comfortable and modern looking hostel and hiring other buildings and a *esprit de corps* was created by introducing a smart college uniform.

A college student now gets credit in the form of marks for home and class work which—and not menly a three hour test—qualify him for promotion. The system of self study based upon the analytic method has been wisely introduced and though no other form of teaching and learning can take its place yet it has not proved an unqualified success owing perhaps to the fact that some teachers at any rate pay only a lip homage to it. It may be helping the students but quite a large number of the students do not like it because they and their parents think that the teachers do not play their proper role of imparting their knowledge and of giving their best to the students.

The entry into the college now depends upon a very intelligent system of entrance test though unfortunately it has not proved popular and its importance as a selective process has not yet been fully appreciated by a section of the public.

In view of all these things the college has become a first rate and

prominent institution in the Agra University and the Intermediate Board and its achievements in the shape of examination results and inter university and inter college tournament successes have been outstanding.

As a student of the Jaswant college I am proud of it even as it was in my days and am prouder still that I am one of those who are privileged to see its metamorphosis and feel happy at its greater usefulness and rising fame.

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### **Reminiscences of Mrs. Shakuntala Bhagwat B.A.**

I passed my Matriculation in 1929; and as my father was professor of Sanskrit in the Jaswant College of Jodhpur it was decided that I should join the College. I was the first girl who ventured to learn side by side with boys. After that girls began to the Schools as well. Special arrangements were made for them and I had no trouble from the boys whatsoever.

I was married when I passed my Intermediate, but I continued my studies at the same College and got the degree of B.A. I have a great respect for my College and I pass by it at least once when I go to Jodhpur. My husband is professor of Chemistry at the Holker College of Indore and is head of the department. I spend my time in reading and looking after the studies of my children. We are a very happy family.

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### **Reminiscences of Mr. Zulfiquer Hussain, Traffic Inspector J. Rly. Merta Road. ( J.C. 1930-34 )**

I passed my Matriculation Examination from Sir Pratap High School in 1930 and joined the College. I was a Science student with little inclination towards studies. I devoted most of my time in sports and games and in a few months time I was regarded as the best all-round sportsman. I passed my first year Examination without credit. For the first six months I was entirely lost in games and sports without in the least paying heed to

the instructions of my professors, but for the last three months I shut my eyes to everything but studies. The strength and capacity of work that I attained from games helped me a lot and by the end of the year I was always well prepared for the Examination. I passed my Intermediate Examination in Science in 1932 in the second division.

Now I was faced with a crisis. There were no B. Sc. classes here. I must either leave the College and join some other College for B.Sc. or take up arts course. Circumstances compelled me to adopt the latter course.

I took up Philosophy and Economics and fortunately the teaching of the able and sympathising Professors M/s Shahani and Wadhwani did wonders and I felt no difficulty in these subjects. Philosophy was soon my favourite subject.

In those days the standard of games and sports was very high and the efforts of Mr. A. P. Cox made us equal to the task. Our football and sports teams were considered invincible by all the Colleges in Rajputana. Volley Ball, Tennis and Debates trophies were also contested very hard and our College often won them. M/s P. L. Nag and Shanti Swaroop regarded me as a very steady player, and one who was never nervous or rash. I am very thankful to them for their encouragement. Mr. Wadhwani treated me as his own child. Mr. Shahani took me for a lost child but not a forsaken one as he too often tried to persuade me to go through the books at least once and in the end he succeeded to my good luck.

I am very grateful to Mr. D. N. Bhargava who trained me in the art of acting and he knows that his training did not go in vain.

I was not a rich student and but for the kindness of Mr. Cox I would have been lost in the mires of poverty and insignificance. I took my degree in 1934 and sought his advice for my future Career. My learned and sympathetic benefactor got me fixed up as a Traffic apprentice. Railway duties are very hard and I would have proved myself an utter failure, but whenever I came across a dead-end and tried to retrace my footsteps I ran to him for help and he saved me from an outright destruction by his valuable and sound advice and thus encouraging me and strengthening my power of endurance. After passing twelve Departmental Examinations many with Credit, and after serving in the various catagories I now hold

the job of a Traffic Inspector grade one. This is my twelfth year in the Railway.

I derived my power from exercise, sincere working, correct thinking, perseverance, honesty and guidance of my able Professors. I, now realize that College days were the best, and their very recollection gives me great joy, and I still live many a happy moments in their memory.

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**Reminiscences of Mr. Ram Niwas Mirdha B. A., LL. B.,  
J. C. 1938-40**

I am not one of those brilliant alumni of whom the College boasts and about whom the Principal talks to distinguished visitors on formal dinners, I am an Unknown Student, and like the Unknown Warrior, there is something which those like me also contribute to the existence and excellence of an institution. We have no pips, no medals, no citations. Ours is a simple, silent, virtuous existence.

I do not think many of my teachers or contemporaries remember me as such. During my two years at the College, I was a back-bencher, one of those numerous students who generally never succeed in getting anything more than a second division, or any further than the third net of the local Volleyball or tennis team. My interest in debating and other literary activities of the College never amounted to more than booing from a back-bench. And even that was not frequent. So I can safely say that my contribution to the literary or academic life of the College was nil.

But not so the effect the College had on me. The two years there gave much that I cannot forget. It provided for me a foundation which stood me well thereafter. I often meet some one who has airs of having been to an University, and who condescendingly talks about the College with its Analysis system and spoon-feeding. How little he realises how much he owes to this very Analysis System. If undertaken in the right spirit, the system is capable of training a student into habits of wide reading and assimilation.

The two years at the College brought me into contact with so many persons—students and teachers. These years saw the beginning of many

friendships and contacts which I will treasure the rest of my life. This life would not be worth its meat if I were deprived of all this.

Two years is not much time. That is how I see it now. At that time I did not realise what I was passing through. Time has not always got the same significance, or even duration, for all of us. Recently a fourth dimension has been added to the erstwhile static space. But it is little realised that time is also a relative thing, depending for its importance on so many factors, least of which is its duration.

Why should we measure our life time by the time it takes the earth to go round the sun? The categories of months and years and days may be our calculations, but you cannot measure a man's LIFE by years and months. A year of our childhood or youth is quite out of proportion to a year of old age; it is a far greater and more solid slice of our lives. You cannot measure a kiss by a stop-watch.

For sometime past I have been doing judicial work. It has been a great experience-administrating justice. But there is always a lurking suspicion in my mind whether all this we are doing is worthwhile, whether it is justice or only law that is administered, whether this tedious procedure and technique is in ultimate analysis, conducive to general good. To all these queries there is no answer, but a counter-question is poised before us—What else to do?

We wait for an answer. We keep mum and silently get along. The human race is as yet in its infancy and it will be a long way before we reach the acme of intelligence and wisdom. I hope some answer will be found to all these questions some day in the millennium.

Honesty is a much talked of and less practised thing. People have the airs of a Daniel about them. They sit in their rooms and talk contemptuously of others. But when it affects themselves or their kin e.g., the appointment of their sons or pushing up their relatives you see them in their true colours. The thin veneer of honesty that they carry about them melts away at the first impact with self-interest. Honesty is not a negative or partial concept it is an active invariable and impartial way of doing things.

The world is at the cross-roads to-day. In no age of recorded history must have the youth been faced with a crisis as critical as the present one. Ours is an age of discarded beliefs and undiscovered ideals. We stand dis-

illusioned and cynical with not even religion left to dope us. It was for those like us that it has been said.

What will there be to remember

Of us in the days to be?

Whose faith was a trodden ember

And even our doubts not free.

This is true all the more of modern Indian youth. He is arrayed against such heavy odds. There is nothing in the prevailing state of affairs political or social about which he can feel satisfied. It is because he is fighting against so many things at a time that he looks frustrated. But out of these trials and travails will emerge a nation that will command respect and admiration from all the world.

Viewed as a whole, my life upto now has been simple and happy. I was born in a sheltered nook and brought up with affection and care. I have grown up to be a tall healthy man, with nothing in my look to suggest that I am a poet or a lunatic. But life has not always been pleasant and placid. I have had my share of other things. Searching my notebooks. I found something that I may reproduce:

"Pleasures are but passing chimera. Our pleasant moments are fleeting, inconstant. It is our failures and sorrows that impress us most, they are far more permanent."

"A sorrow chastens you, in its fire, so to say, it burns you. You come out strong and noble, You may relapse, but the experience stands unforgettable in its dark poignancy."

"So many things have happened to me. But I do not intend to write my reminiscences. For me that time is not yet, and I will be happy if it never comes. To be young always in mind is something to be cherished, Youth, with its pliability and adaptability, is ever an asset. The essence of a youthful outlook is the absence of a conviction about the finality of existing things, and a vigorous desire to make the best of the present

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**Reminiscences of Mehta Ranjitmal ji B. A., LL. B.  
Psuine Judge Chief Court, Jodhpur.**

I read in the Jaswant College during the period of 1905-09.



After the expiry of about 35 years, when I revisit the College in 1945 I feel like Rip Van Winkle. In every respect—buildings, number of students, professors, equipment, hostel, play-grounds and greenery—the institution has changed beyond recognition. There is however one golden link that connects the new with the old and that is the name of the gracious ruler associated with our college.

It was a wise and patriotic act of that great soldier statesman Maharaja Sir Pratap Singhji Sahib Bahadur K. C. S. I., A. D. C., to open this useful institution in 1893 with the object of giving the benefits of modern education to the people of Marwar and preparing batches of young men for careers of public service.

During the time I was a student in the College, the staff consisted of the following professors :

- |    |                            |   |                          |
|----|----------------------------|---|--------------------------|
| 1. | Pt. Suraj Prakashji M. A.  | — | Principal                |
| 2. | Mr. K. R. Bhattji B. A.    | — | Professor of English     |
| 3. | Mr. N. Bhattacharya M. A.  | — | Professor of Mathematics |
| 4. | Mr. J. G. Banerji M. A.    | — | Professor of Philosophy  |
| 5. | Mr. K. M. Bhattji          | — | Professor of History     |
| 6. | Mr. M. S. Rao B. A., B. T. | — | Professor of English     |
| 7. | Mr. P. Dave B. A.          | — | Professor of Sanskrit    |
| 8. | Moulvi Muzafar Ali Shah    | — | Professor of Persian     |

The number of students in the classes being small, the professors had an opportunity of giving attention to the students individually. Mr. Banerji was a very popular professor and students were always eager to go to his class because he was not only very efficient in his subject but he had also great love for the students and gave them much useful advice outside the scope of his particular subject of Philosophy. He left the college in 1908 after passing his B. L. examination to practise as a lawyer in the Madras Presidency and unfortunately a bright career was cut short due to his death at an early age.

Mr. K. M. Bhattji was another professor who inspired respect among the student by his ability and character. His association with the college terminated shortly after I had joined the institution by his appointment as Superintendent of Customs Department. On account of his fine qualities he rose in Government service and was raised to the post of Finance

Secretary. A standing monument to his achievements is the new Sardarpura *Abadi* which was his conception and he worked vigorously to materialise the scheme. He was also deeply interested in sanitary activities and his name is gratefully remembered by the public of Jodhpur for the work done by him as Municipal Secretary. Fortunately he is still alive leading a quiet and peaceful life in his home at Karkala in South Canara district. He occasionally visits Jodhpur and I had the pleasure and privilege of meeting him in September last.

Another old professor of the College of my time who earned his name as a cricketer also is Moulvi Muzafar Ali Shah. He was popular for his sports-man like activities and amiable nature.

During this period there were some brilliant students who have done very well in after life. I would refer specifically to Mr. Pyre Kishen M. A., retired Accountant General, Punjab, Rao Bahadur Thakur Chain Singhji, M.A., LL.B., of Pokaran, Mr. V. V. Chitley, editor of the well-known legal publication—All India Reporter. These gentlemen gave promise of an eminent career during their college days. A remarkable common factor with all these gentlemen was their capacity for hard work and they would be never seen or known to waste their time or opportunity. I would commend their examples to my young friends who are the present students of the Jaswant College with a fervent hope that they would be inspired by the credit brought to their *Alma Mater* by these eminent persons.

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## THOSE WERE THE DAYS

### Reminiscences of Mr. Mahesh Chander B. A., LL. B.

Barring a few who must be either fools or downright idiots, no one with the least pretension to collected brains can deny that the best part of one's life is one's student days, rather, the College days. For doesn't it make all the difference between being worried or sad and yet happy and gay and being happy and contented and yet sad and careworn. Well the first is the College life, the second the life "thereafter".

Or, again, don't you enjoy, while at the College, a tacit immunity from the consequences of certain of your acts, which, if done in later



life would, ten to one, land you in a mess, none too welcome for yourself and, in any case, definitely disreputable in the eyes of others? I contend you do enjoy this immunity or I should never have been able to own the following some of my reminiscences.

Literary Slip (or was it a veritable crime?). This incident will ever stand out in my life as a blessing in disguise; for if it was verily one of the most disconcerting incidents of my life at the time of its occurrence, it did subsequently come to be the very one that inspired me with the dictionary habit and started me on my love for the art of writing.

So to it. Mr Cox had only newly arrived as our Principal and I was also a fresher at the college, having joined it the same year. We had finished our tennis one evening and were gathered round Mr Cox to receive instructions on the finer points of the game—and, by the way, it is ever interesting (I had almost said amusing) to hear Mr Cox discourse whether on any particular subject or on no subject at all—yes, the worthy has such a gift of the gab. But to the incident. During the conversation I had an occasion—I can't precisely recollect how it arose—to say to Mr Cox, "Yes, I'll do for you, sir." And what do you think the effect was? Abrupt reining in of Mr Cox's tongue—a strange thing, to be sure, for the instructions seemed hardly to have covered half of their course, Mr Cox's two piercing eyes dug right into mine and then a hearty big laugh from him. Not only that—a big laugh from the other fellow players too and then a yet bigger, heartier laugh from Mr Cox. Words fail me to describe the disconcertion I found myself in. Was I guilty of some very heinous conduct?

You bet, I was. For only a few days after I happened, thanks to a crossword puzzle in some English paper, to consult the dictionary as to which of the two alternatives "Do" and "Go" would be more fitting in a ceratin clue. And there I stood enlightened that you would be the luckiest person on earth if you could "do for a man" and yet escape being arraigned before a Criminal Court of law faced with a charge under section 302, Indian Penal Code—a charge of Murder. Nay, you couldn't even openly utter to "do for a man", which was precisely the case here, for in that case, too, you would need to be wary of yet another section in the Code that deals with "attempted or threatened murder."

But, Sir, those were the college days and even the subject of the threat, Mr Cox, could afford to put it off lightly. Dare I repeat the same threat, never mind however inadvertantly, today ?—I shudder.

But what intrigues me even to this day is why the fellow players did also laugh at all. Indeed, I wonder if Mr Cox was not only more intrigued when he laughed the second time !

Sporting Joke—This is one better. But here I must disappoint you inasmuch as I wouldn't disclose the name of the victim. The reason ? Well, it is impossible to vouch for everybody's sense of humour and I shall have perhaps forfeited all claims to decency or courtesy if I were to cause the least uneasiness in the victim; the fun lies in amusing the victim also. So don't press me, please, and let us content ourselves by simply calling him Mr X.

It was Christmas season—mark "Christmas season", for winter is at its height at this time of the year and the emphasis is not without significance. We were visiting out as representatives of the Jaswant College in the Rajputana Inter-College Tournaments. I was essentially in the sports team, but was also a tennis extra. So also was Mr X. As one of the original tennis team had sprained his wrist in a football fixture on a previous evening, there came up the question whether Mr X or I should replace the casualty in the singles match due for the following morning. Nothing could, however, be decided amongst ourselves, for if Mr X could produce some plausible claims, I contended I had really solid ones, and the matter was left to be decided by lots in the morning—or was it left to the discretion of Mr . . . , our Professor Manager ? At any rate, we had almost forgotten the matter when about midnight a bee stung either Jugal or myself—I say "either" Jugal or myself, for if I am positive it was Jugal, he wouldn't own it and, well, tolerant as I ever am by nature, I wouldn't even dream of denying one of my best chums the indulgence of such a petty lie ! Yes, the bee stung, nevermind whether me or Jugal, and in effect it was proposed that Mr X should play the match the following morning but should make ready for it "just now". We were all together in the same room—the whole Honourable College set of the year of His Grace Nineteen Hundred and . . . ,

and it need hardly be added that the proposal was heartily acclaimed by one and all.

But how to proceed? That was the next question. Various methods were mooted but all rejected, until there he was, Mr Iqbal Nath, with the right and what in fact proved to be the most effective one. He suggested that we should all put on our tennis kits except the trousers and sit on our cots with a blanket each spread on our legs. All our watches should be advanced to 6 (A. M.) and one of us—and who could be more suitable than Man Mohan Nath—should go to Mr X's room (yes, he was sleeping in another room), steal his watch from under his pillow and manipulate it such that it synchronized with ours. This all done, he should then shake the worthy awake and reprimand him for having been so slack and lazy that it was already time he had washed and become ready for the match.

The plan worked out very well. Poor X! He woke with a start, gave a hurried look at his watch and, lo, it was already 6 O'clock hardly half an hour for us to be well on our way for the match. Mr X, like the real palyer-enthusiast he was, made up for his past lazinees (laziness, to be sure!) by hurrying through his wash and clothes—all within a matter of 5 minutes. The sixth minute, he was already in our room ready to accompany us.

But the lorry hadn't arrived! and it was only necessary to poke the bloody resident clerk—about a furlong away from our camp—out of his slumber and ask him to be quick about it. well, Man Mohan Nath would do the job again, we decided, and Mr X should accompany him. What with the enthusiasm of crossing "rackets" in the coming match and what with the desire of abating his shame, Mr X was only too ready to do whatever was demanded of him at the time.

As already planned, Man Mohan Nath stopped on the way with the excuse of making water, asking Mr X to proceed in the meantime and shake the clerk up. Mr X did it, but did it all alone, for Man Mohan never joined him again and when Mr X returned rather moody what he found was a pitch dark room and some of the inmates already snoring—Man Mohan Nath snoring the loudest!

Perhaps Mr X won that day, but yet a bigger joke about it all was that, although the resident clerk had promised Mr X to send the lorry at once, the lorry only arrived when the sun was pretty high up in the heavens six hours later, making Mr X all the time wait and wait. These disloyal clerks—they somehow always manage to sleep over their responsibilities.

Dare we repeat the same joke today? But, oh, those were the college days.

I must now write "finis", though I should have most liked to treat you to another one, this time the best of all. I say "best" for the very best reason that the perpetrator of this joke, nay, positive crime, was a member of the fair sex (not weaker sex) and the victim-er-never-mind him. But oh, these Editors—they are such stoklers for space, length and what not that they wouldn't budge an inch.

So Adieu, ladies and gentlemen.



## BRIEF HISTORY OF THE JASWANT COLLEGE

### FIRST PERIOD (1893-1926)

The college completed 50 years of its existence in 1943. It was founded by H.H. Maharaja Dhiraj Colonel Sir Partap Singh ji K.C.S.I., A.D.C. to H. R. H. the Prince of Wales—Musahib-ala (afterwards G.C.S.I., G.C.V.O., K.C.B., L.L.D., D.C.L., A.D.C.) on 14th August 1893.

#### Foundation in 1893

It was affiliated to the Allahabad University for the Intermediate Arts in English, Logic, Mathematics and Science (Physics and Chemistry). "The year is specially remarkable for the progress made in the Education Department as a college which has been affiliated with the Allahabad University upto Intermediate standard was opened at Jodhpur in August 1893 after the name of the Maharaja JASWANT SINGH JI SAHIB BAHADUR in consequence of the brilliant and unprecedented results of the last year. At the Entrance Examination 9 out of the 9 boys were successful, 5 of whom were placed in the second division." (Administration report for 1893-94.).

"As most of the candidates had taken service in the various Departments of the State, prior to the establishment of the College, they were reclaimed and awarded a monthly scholarship of Rs.10/- each. The first class at the end of the year consisted of 5 members," (Pt. Lachmandass, Pt. Govindnarain, late Mr. Raghunath Puri, Pt. Ayodhiya Prasad Bhargava and R.S. Kishan Lal.)

"It is a matter of gratification that the people of Jodhpur are awakening to their interests and are being benefitted by the inestimable boon of the higher education which the Darbar has so generously conferred. The expenditure during the first year 1893-94 was Rs. 4731/- i. e., 946-3-11 per pupil.

#### The Principal

"...but it is regretted that Pt. Ganga Prasad the late Superinten-

dent of the Darbar Schools to whose endeavours, the school owes its prosperity and the College its existence died of paralysis shortly after. He was succeeded by Pt. Suraj Prakash Wattal M.A. (Chemistry) Allahabad as Principal of the College and the Superintendent of the Darbar Schools. Two graduates of the Allahabad University were entertrained—Babu Sanghamlal Kapur M.A., LL.B. for the chair of English Literature and Logic and Babu Dhanesh Prasad M. A. for that of Mathematics and Science.” Mr. Dhanesh Prasad probably left soon as the report for 1894-95 says:—“Mr. Raghunath Prasad (evidently appointed later in the session) Professor of Mathematics resigned by the end of July and Babu Sanghamlal Professor of English Literature and Logic got a post at the Mayo College.”

“The vacancies thus caused were filled up by Shah Naurattan Mallji B.A. and Mr. K.R.Bhatt ji B.A. respectively. The College department consisted of 2 classes the 1st year and 2nd year; and the number of scholars on the rolls was 5 in each. The students in the 2nd year class are reported to be regular, well behaved and hard working.”

### **First Students**

All the 5 were sent in 1895 for the F.A. Examination of the Allahabad University of whom 2 came out successful. F.A. Examination was then held at Ajmer. One of the students from the 1st year (Mr. Chatur Bhuj Gehlot) who went up for the Forest Entrance Examination was also successful.

Students who joined in:—

1893	1894	1895
Lachman Dass.	Vishnu Dayal.	Bishamber Nath.
Govind Narain.	Raj Nath.	Ram Chander.
Raghunath Puri.	Nadar Shah.	Chuni Lal.
Ayodhya Prasad.	Chatur Bhuj.	Nanu Ram.
Kishan Lal.	Raghunath Mal.	
	Ganesh Sahai.	

### **Building**

The college was started in Talheti ka Mahal but after a few days it



was housed in Nazar Bagh Palace, at present part of the Electric Department. Darbar High School was shifted to Nazar Bagh Palace from Talheti ka Mahal as the Jaswant Female Hospital was to be started there in 1895. So the college was shifted to Nanijika Bungalow in Raj Bagh. In 1896-97 a decent library and a new laboratory wing with a gallery (present chemistry lecture room to accomodate about 80 students were added to the building in Raj Bagh at an estimated cost of Rs.5735 and 5914 in 1897-98 (actual Rs.3603 plus Rs.3742 plus Rs.605). A suite of 3 spacious rooms with a running (common) verandah was built in 1906-07 to bring up the accomodation to immediate requirements. These rooms now, form the Science Block.

“The educational year (1895-96) was marked by the signal success achieved in the Intermediate Examination of the Allahabad University by the candidates of the Jaswant College and reflects great credit on its Principal and professors. “The satisfactory progress which the Jaswant College has made during the year 1895-96 redounds to the credit of the staff. Out of the 8 boys who were sent up for the Intermediate Examination of the Allahabad University 6 (of them), i. e., 75% passed creditably in B course, two being placed in the 2nd and 4 in the 3rd division. There was an increase in the number of scholars from 10 to 13.”

#### **B. A. Degree.**

“Full Arts course with Economics, Logic, Sanskrit and Persian in the Intermediate and Economics, Philosophy, Sanskrit and Persian in the B.A. was added in 1896. On account of the highly satisfactory results of the Intermediate Examination the status of the college was raised to the B.A. standard and the successful students were given every facility for the prosecution of the studies. The college staff was strengthened by entertaining the services of—

Pt. Chagganlal B.A. Professor of Sanskrit,

Molvi Muzzafar Shah, Professor of Persian

and assistant Professors of English literature, Mathematics, Science and History. Prof. Ghasi Ram M.A. joined as Professor of Philosophy

and Logic. A decent library and a new laboratry wing with a gallery were added to the building."

"The application for the affiliation of the college to the University of Calcutta having fallen through the batch of 4th year class consisting of 4 students could not be admitted to the B.A. examination. The class consequently broke up, when 3 of them seeing that the college was affiliated to the University of Allahabad commenced the Allahabad course with the new 3rd year Class in which there were already 2 students. The result of the Inter Examination was very discouraging, owing as it is reported, to the unusual severity of the English papers, out of the 6 students who were sent up, 2 passed both in second division, who subsequently formed the next 3rd year class. They were replaced in the 2nd year class by the 2 students who were promoted from the 1st year class.

, 1898-99. The number of the boys in the 1st year were 7 against 3 of the previous years. A Gymnasium was attached to the Jaswant College and the Darbar High School for the Physical training of the students, which is considered as a necessary adjunct of general education. During the year a set of gymnastic apparatus—one sliding horizontal bar, one parallel bar and 4 pairs of dumbbells was supplied to the Jaswant College and Darbar High School and a gymnastic teacher was appointed on a salary of Rs. 15/- p.m. Graduated physical exercises were compulsory for all students, Exemption from performance of more violent forms of exercise was obtained from the Principal in deserving cases (to those with delicate health or constitution).

Average Daily attendance of the scholars of Jaswant College:

	1893 -94	1894 -95	1895 -96	1896 -97	1897 -98	1898 -99	1899 -1900	1900 1901	1901 1902	1902 1903	1903 1904
No. of Pupils	5	10	13	14	18	26	19	16	15	11	13
Average daily attendance.	4	8.5	10	11	17	21	17	13			

Out of the 6 students who passed the Intermediate Examination





of 1895 five joined the newly opened B.A. class and these formed the 4th year class at the close of the year.

### **First Graduates**

1898-99. The progress made by the college during the year has been remarkably satisfactory. The University Examination results were highly creditable as out of the 5 boys who were sent up for B.A. Examination of the Allahabad University, 3 of them (60%) were successful; 2 being placed in the 2nd division and one in the third:—

Pt. Govind Narain Asopa, Rtd. Asstt. Commissioner of Customs,  
Govind Bhawan, Paota, Jodhpur—II

Rai Sahib Kishanlal Bapna, Rtd. Hakim, Tobacco Lane, Jodhpur—II

Mr. Sada Nand, B.A., L.L.B. Advocate High Court, Lahore—III

1899-1900. The college results at the University Examinations were rather disappointing. 2 candidates were sent up for B.A. Examination but none was successful. Out of the 6 students who appeared in the Inter examination 2 passed: 1 in the 2nd division and one in the 3rd division.

1900-1901. 3 went up for B.A. Examination and all failed. 6 went up for the Intermediate Examination, 3 passed. The failure at the B.A. was due to the prevalence of sickness as also to the fact that 3 out of the 5 professors left service about the beginning of the session.

1901-1902. There were 15 students on the rolls; namely 3 in 4th year; 2 in 3rd year; 7 in 2nd year; 3 in 1st year.

8 students were sent up for the University Examinations: 3 for B.A., 2 passed and were placed in 2nd division—Pt. Ajodhya Parshad Bhargava and Mr. Madanlal. 5 for Inter. All passed; 2 were placed in 2nd division, and 3 in the 3rd division. The results were, therefore, creditable.

1902-1903. One B. Jai Narain appeared for the B. A. and was successful. 3 out of 5 in Inter were successful; 1 in 2nd division and 2 in 3rd division.

**Results****INTER**

	1899	1900	1901	1902	1903	1904	1905	1906	1907	1908
Passed.	5	2	3	5	3	3	2	6	5	6
Sent up.	6	6	6	5	6	4	3	11	13	9

**B. A.**

Passed.	3	0	0	2	1	2	3	3	2	2
Sent up.	5	2	3	3	1	3	5	5	5	7

1906-1909. Two appeared and passed the B.A. examination passing in 2nd division. Out of the 3 that appeared for the supplementary B.A. examination instituted by the university, for the special benefit of those who failed or did not appear last year and could not adapt themselves to the radically changed curriculum, all failed. In the Inter. 5 passed out of 13, 1 being in 2nd and 4 in 3rd division.

1907-1908. Since 1886, 85 students have passed the Matriculation; since 1895 forty-five have passed the F. A. and since 1899, 18 have passed the B. A. Examination.

EDUCATION in Marwar received considerable stimulus after 1902.

	No. of Students	Expenditure
1902	1,686	Rs. 37,503/-
1907-08	2,997	Rs. 61,787/-

Results: B. A. 2/7; Inter. 6/9 (3 in 2nd and 3 in 3rd division) Kanwar Chain Singh S/o Thakur of Pokran who is Pradhan and Head of the Champavat class of Rathors, was placed in the 2nd division in B. A. Examination.

**No. of Scholars and Average Daily attendance**

1904-5	1905-6	1906-7	1907-8	1908-9	1909-10	1910-11
33	34	42	36	34	35	35
32	32		33	30	28	23

1911-12	1912-13	1913-14	1914-15	1915-16	1916-17	1917-18
24	30	29	49	54	55	
20	24	22	26	40.3	44	

1908-9. Int. 13. 8. B. A. 5. 3.

On Dec. 1908 the College was inspected by the University Inspection Committee, who reported favourably on the working of the institution. The average cost of educating a pupil was nearly Rs. 658/- in the year. The application of the college to the University for the purpose of the B. Sc. Degree Examination is under the consideration of the Darbar.

1909-10. The required application was made to the authorities of the University last year for affiliation of the College for the B. Sc. standard, but till the close of the year under report matters had not progressed so far as to permit the actual opening of the B. Sc. class. Result Inter. 10. 4.

It is believed however that local college was not the only institution of its kind this year to suffer in this disastrous way, as the % of passes at the Examination in question was abnormally low in the University. Owing to the introduction of Physiology as a subject of study jointly with logic for the Inter Examination a post of new lecturer-ship in that subject was instituted in addition to the existing staff of the college.

YEARS	1909	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927
INTER Passed	8	4	9	2	4	4	4	8	11	12	8+2	6+1	4+0	7+1	12	17	12	14	28
Sent up	13	10	12	5	5	10	13	13	19	23	16+5	18+2	12+1	15+4	26	30	30	33	45
B. A. Passed	3	0	2	2	1	2	0	0	2	1	5+1	6+2	6	2	6	4+1	11	11	8
Sent up	5	3	7	5	5	5	3	3	4	10	9+3	9+2	8	7	10	7+3	13+1+1+1+1	13	14

1916-17. Two of the students left their studies and other migrated to other outside colleges. The staff remained unchanged during the year

Results: 9/12 in Inter; 5 in 2nd Division; and 4 in the third.

1911-12. To the keen interest H. H. the Maharaja Regent Sahib Bahadur takes in the diffusion of the Education among the masses is due to the introduction of free education in the State. It was he who had instituted the award of scholarships to all the bonafide Marwar Students in the College.

The College was inspected by the University Inspection Committee during March 1912.

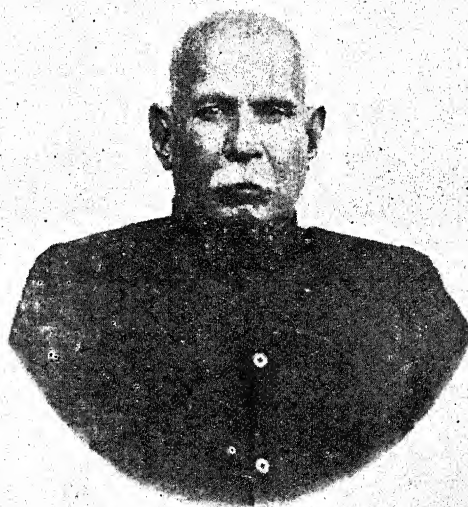
1914-15. Prof. of Philosophy and Logic resigned. His place was filled by Mr. P. P. Shahani who was destined to guide the affairs of the College for more than 30 years and set high standards of service and ideals in Education.

1915-16. The Instructive staff of the Jaswant College consisted of Principal and 5 Professors and 2 Assistant Professors. On the transfer of Mr. M. S. Rao Asstt. Professor of English to D. H. S. as Head Master of the senior branch a professorship of History and Economics was sanctioned and Mr. H. B. Chabalani who afterwards became famous Economists and was professor at Benaras and Delhi was appointed. Mr. Janardan Bhatt M.A. was appointed as Prof. of Sanskrit on the post being vacant. Results: Inter Science 5/7, Inter Arts 3/11, and B.A. 0/3.

1916-17. Mr. S. B. Tatke M.A. (Allahabad) Sanskrit was appointed Prof. of Sanskrit vice Mr. Janardan Bhatt resigned and Mr. Wadhumal Wadhwani M. A. ( Bomb. ) in History and Economics was appointed Prof. of History and Economics vice Mr. Chablani; Mr. Wadhwani who remains the Professor of Economics till today had been a distinguished professor of Economics.

Results: Inter Sc. 50%, Inter Arts 6/13, B.A. 2/4. Subjects taught:- B.A.—English, Persian, Sanskrit, Math., Philosophy, Economics. Inter:- English, Persian, Sanskrit, Math., Logic, Ancient History, Physics, Chemistry.

1917-26. During this period there was a slight increase in numbers.



Rai Sahib Pt Suraj Prakash Wattal, M. A.  
*PRINCIPAL 1893 1926*



In 1917, Malaria and Plague Epidemics thinned the numbers. The staff remained unchanged. The cost of maintaining the College in 1917-1918 was Rs. 18,862-13-3 which gives an average cost of Rs. 370/- per student per year.

## SECOND (COX) PERIOD (1926-1933).

(A.) 1926-28

### Second Principal

The first long period of spadework under the able stewardship of Pt. Suraj Parkash Wattal M. A. ended in 1926. The new period of MODERNISATION of Education was ushered in by the appointment of Mr. A. P. Cox M. A., I. E. S. (Rtd.) of U. P. Education Department as Principal and Director of Education in October 1926 on the retirement of Pt. Surajparkash who had been Principal and Superintendent of Education for 34 years since the inception of the College in 1893. Fresh blood was imported to invigorate the college life.

### New Staff

Mr. S.D.Arora M.Sc. L.T. a laudable product of the Allahabad University and an able teacher was appointed as Reader in Chemistry. Other new appointments were made in quick succession. Method of teaching was overhauled. Games and extra curricular activities were introduced. Library was considerably enriched.

"The existing Reading Room and Library were considerably extended during the year. Games were made compulsory. Regular attendance at games considerably improved the physique of students. A *Pucca* tennis court was laid and a flourishing club exists. A cadet corps has been started and the training of the recruits has been most encouraging." From 1926-27 Administration Report.

	1923-24	1924-25	1925-26	1926-27	1927-28	1928-29.
Numbers.	108	101	107	138	124	157
Attendance.	64	67	62.7	127	116	148



RESULTS:—B.A.	12/14	11/13	8/14	4/13	20/29
	82%	85%	62%	30%	65%
Inter.	12/30	14/33	28/45	23/36	26/42
	40%	42%	62%	64%	62%

1926-27. Principal S.P. Wattal retired, Prof. K.M. Bhatt ji B.A. Senior Professor of English since 1896, died suddenly in Feb. 1927. Messers Shahani and Tripathi continued his work with the senior B.A. students who were to appear for the University Examination that year. But the work of the Junior B.A. class could not be attended to for some months. This explains the poor results of this class in 1928. In July 1927 Mr. D.N. Bhargava M.A. L.T. a talented and ripe teacher was appointed Reader in English. Mr. H.D. Seth M.A. (1st Class) poet and sportsman was appointed as an Assistant Teacher in Mathematics and Tutor to the (Railway) technical classes. Mr. C. D. Sinha B. Com was appointed librarian in October 1928. He also helped the reader in Economics with his 1st year work.

Mr. P.P. Shahani M.A. Reader in Philosophy was appointed Vice-principal to assist the Principal in the administrative work of the college.

COLLEGE OFFICE:—The college office was separated from the Director's Office and Mr. Shanker Singh was appointed as Head Clerk in July 1928. M/s Anant Ram and Mangi Lal Purohit worked in the college office in 1927-28.

#### Numbers

The number of students rose to 139 in July, 1927. There were 37 in the First, 45 in the second year of Intermediate classes and 26 were studying for the B.A. classes. Of the Intermediate students 31 offered the Science course and 51 prepared for the Arts course.

RESULTS:—In the B. A. Examination of 1928, 13 students appeared and only four of them were successful, two of them were in the second division. Mr. Mag Raj Bhansali stood first and was on that account awarded the Jaipur Gold Medal. In the Intermediate Examination 36 appeared and 23 were declared successful: one of them being placed in the first and four in the second division.

**ORGANISATION OF STUDIES:**—The chief difficulty with the students was in getting them to take an intelligent interest in their work instead of merely cramming for examinations at the end of the term. The standard at the Matriculation was low therefore the students joining the college had poor knowledge of English and they did not readily follow lectures.

To overcome these difficulties tutorial instruction in addition to class lectures was organized. Readers met their students in batches to direct their studies and to make them work methodically. To improve English, more attention was paid to essay writing, class debates and reading in the Library. Mathematics was an unpopular subject, the numbers taking the subject was low. Economics was the most popular. In the Intermediate classes, Economics and Logic attracted a large number and the Science classes increased in strength. It was decided to add Hindi and Biology from the next session to the subjects taught. This enabled both Arts and Science students to whom Mathematics was a stumbling block to offer Hindi or Biology respectively. Besides students passing their Intermediate with Biology are qualified for admission to Medical, Forest, Agricultural and Veterinary colleges.

**LIBRARY:**—The Library was completely overhauled, books costing a thousand rupees were supplied, and some out of date and useless books were eliminated. Card Index catalogues were prepared and the Library put on a more modern system.

**GAMES:**—Compulsory games were introduced to improve the physique of the students, which on the whole is very poor. A good many students were reported to be still very lazy and bad at games; the first XI did very well. They reached the semifinal in the Rogers Tournament and twice drew with the Rajput School in the Marwar School Football League which was started in 1927 to encourage game and physical development in schools. "It consisted of a football tournament with 2 divisions. The challenge cup in the Senior Division was won by

Rajput High School and the runners up by the college. This is great improvement on their previous year's performance."

**FIRST COLLEGE SPORTS:**—For the first time college sports were held and the Inter class competitions were keenly contested but very few students really trained themselves in the Inter School Sports; the college did very badly.

The Tennis Club was popular and the tennis Four won all their matches against outside clubs and the Singles and Doubles open events and the handicap tournament attracted good entries and some good matches were witnessed. In Cricket the team did very well in the Salam Tournament reaching the Final where they were defeated by the Jodhpur Railway European Institute by seven runs though they were in a winning position and would have won if the last batsman had run properly. Volley Ball was played by the majority of the students. Debating, Musical and Dramatic Societies were formed, but so far were not very successful. The Principal's Report says, "We are trying to widen the student's outlook by improved methods of work by encouraging them to take part in social and athletic activities and trust that future alumni of the College will be a better class of citizens."

**BUILDINGS:**—The B. A. Block—4 large rooms and a Vice-principal's office—has been completed. A Bath room was added for the students and the Physics and Chemistry Laboratories were improved.

**BIOLOGY AND HINDI:**—(1928)—Biology and Hindi were introduced in the Intermediate classes. Mr. Shiv Raj Bahadur M. Sc. (first class) B.Sc. Hons with research and teaching experience was appointed Reader in Biology. Biology is one of the most important subjects which are of varied practical applications in life and these possibilities have been enriched by Mr. Bahadur. Mr. N. K. Tiwari M. A. (English and Hindi) (B. H. U.) who left after a year and probably went back to his Alma Mater was appointed Assistant Reader in Hindi, to meet the increasing tutorial work of the Intermediate classes, which showed an

increase in numbers. Mr. S. S. Shukla M. A., L. T. was appointed as an additional Assistant Reader in English. He left in 1934.

**LIBRARY:**—"A number of magazines in Hindi and English have been added to the reading room and books worth Rs. 1,500/- were added to the library." Library classes were now regularly held.

**GAMES & MEDICAL INSPECTION:**—Games continued to be compulsory. To make a student conscious of his defects and ailments, medical inspection was started. The Rover (Scout) Troop worked well. In the senior section of the School Football League Tournament the College won the CHALLENGE CUP.

**LITERARY AND SOCIAL:**—In the literary and debating society, general debates were held. The Dramatic Association gave a very successful performance of SHAH JAHAN. The students and the staff had their usual excursion and common dinner at Mandore. The old boys organised themselves into an Association. The college magazine was printed. The college started an Oriental Society for the encouragement of Hindi and Marwari.

*(B) July (1929-30) to May 1934 (1933-34)*

The appointment of Mr. D.L. Drake Brockman I. C. S., C. I. E. as Revenue and Education Minister in 1926 marks the beginning of efforts for the improvement and expansion of higher education in Marwar.

A new post of Director of Education was created in 1926 and the Darbar was fortunate in securing for the appointment the services of Mr. A. P. Cox.

The Agent to the Governor General said (in a speech on 2nd Feb. 1927) on the occasion of the opening of the present Darbar School Building, "I am glad to think that Mr. D.L. Drake Brockman's services to your State both in the revenue and educational matters have been recognised by the Government of India by the grant of C. I. E."

**NUMBER OF STUDENTS:**—Number of students in July 1929 was 180; in July 1930, 224; in July 1931, 282; in July 1932, 255;

and in July 1933, 271. There was an increase of 25% in July 1930 and July 1931 on each of the previous years as double sections were started in Commerce and Science Intermediate classes. Owing to the reversion in July 1932 to old limits of restrictions of numbers in the Intermediate classes the total strength fell to 255. It was necessary to restrict numbers for admission as the college aims at individual instruction. A girl student Miss Shakuntala Tatke now Mrs. Bhagwat was admitted for the first time in 1929.

**NEW SUBJECTS & ADDITIONAL STAFF :—**In July 1929 commerce and history were added to the subjects taught in the college in the Intermediate classes. Mr. Hem Raj Gopal Ram M. A. an experienced teacher and a ripe scholar of Indian History was appointed as Assistant Reader in History and Economics and Nemi Chand Gupta B. Com. who had ample experience in teaching Diploma classes in commerce as Lecturer in Commerce subjects. Late Mr. R. N. Roy M. A. a gentleman with a distinct philosophical bent of mind and an amiable disposition was appointed as assistant reader in Philosophy and Logic to relieve the Vice-Principal of some of his teaching work. The choice of subjects now was fairly comprehensive and the numbers increased rapidly. Staff had to be increased almost every year. Mr. C. D. Sinha B. Com. librarian and teacher in Economics resigned and his place was taken by Mr. J. N. Bhargava B. Com.

A University inspection committee visited the college and were much impressed by the smartness of the students and the arrangements for academic and athletic activities of the college.

In July 1930 Mr. S.D. Pande B. Com., an able teacher and a sweet personality was appointed as second Lecturer in Commerce. Mr. K.N. Tiwari M. A. left the college and his place was taken by Mr. Somnath Gupta, a First class First and a Tennis star of the Allahabad University as Lecturer in Hindi. Mr. A. P. Cox Principal and Director of Education went home on leave for 6 months and Mr. Shahani the Vice-

Principal officiated as Principal during his absence from April to October 1931.

“Owing to the phenomenal (25%) increase in numbers in 1931 the Darbar was pleased to sanction the following new appointments. Mr. Shanti Sarup, a first class M. Sc. in Botany and an all-round sportsman ‘Combining in himself some of the finest qualities of an all-round university man’; Mr. Umanath Rao a brilliant M.Sc in Chemistry; Mr. Sardar Singh B. Com. with teaching experience and Mr. Amrit Lal Mathur one of our brightest students who after an equally brilliant career at the Allahabad University, returned to the college as lecturer in English.”

In 1933 the M/s. U. N. Rao and J. N. Bhargava left the college and M/s. R. P. Pande and K. G. Mehta (an old boy) were appointed to cope with the increased tutorial work in English and Commerce Classes.

Late Mr. R.N. Roy Lecturer in Logic and Philosophy proceeded on sick leave for 8 months in 1933 and Mr. T. G. Deokule (1st class M. A.) a talented Musician and scholar was appointed to officiate in his place. On account of the sad and untimely death of Mr. Roy during the period of his leave, Mr. Deokule was confirmed.

Early in 1934 the Government was pleased to separate the functions of the Director of Education and Principal Jaswant College, and a separate post of Principal was created. The first two principals of the college Pandit Suraj Parkash and Mr. A. P. Cox were Superintendent of Education and Director of Education as well, Mr. P. P. Shahani reader in Philosophy who was Vice-principal for the last seven years and had officiated twice as Principal six months each time was appointed Principal. The post of the Vice-Principal was abolished.

During the period experiments in college education such as compulsory physical education, corrective and recreational physical exercises, tutorial instructions improved and scientific methods of study were found to produce good results. They were perfected and the shortcomings found after experience were lessened. Later on, they

were handled with greater faith and surity and were responsible for good results in all directions.

**BUILDING:**—Class accomodation was inadequate. Sanskrit lectures and tutorials were held in the verandahs. The estimates and plans for four Class rooms and four small rooms for tutorials were sanctioned and construction started during the session. "They will be completed and occupied in the next session commencing July 1934."

In 1929, both the Jaipur Gold Medal and Pt. Ratanlal Wattal Sanskrit Prize was won by Mr. Amrit lal K. Mathur. In 1930 Mr. Roshan Mal Mathur won the Jaipur Gold Medal. Mr. Vaman Rao obtained distinction in Physics and Chemistry and Mathematics and Jagdish Parshad in Physics and Chemistry at the Intermediate Examination. M/s. Taj Behari Lal, Vaman Rao, B. B. Desai, and Anop Singh Rathore got the Jaipur Gold Medal in 1931, 1932, 1933 and 1934 respectively.

**TUTORIAL SYSTEM:**—Tutorial work in English and other subjects received considerable attention from the members of the staff. Besides correcting some of the work done by the students at home, readers took considerable pains to study the individual needs of every students, advising them as to how they should work and how to plan and arrange their work better. The system of marking class notes, essay work in different subjects reading and analysis of the books at home and diaries was introduced and marking was done regularly. The promotion of students from I and III year classes was henceforth determined by the marks obtained in the above mentioned work as well as those obtained in monthly tests and terminal examinations.

The system was gradually refined and defects noticed were removed. Attention was paid by Readers and Lecturers to individual students. The classes were divided into small tutorial batches not exceeding 7 and the work was regulated by providing tutorial periods for every subject in the timetable. Regular records of defects of each student and methods adopted to remove the defects were maintained.



Attendance of tutorial periods were recorded separately. The value of the improved methods was reflected in the improved results at the examinations of the Board and the University. In 1932, 1933 and 1934 the results were as follows:—

	B. A.			Inter. Arts			Inter. Sc.			Inter. Com.		
	1932	1933	1934	1932	1933	1934	1932	1933	1934	1932	1933	1934
No.												
Passed	24	25	37	12	15	13	13	12	15	25	21	28
No.												
Sent up	31	34	45	15	20	23	16	21	20	41	35	40
Percentage	77.4	73	82	80	75	56.5	81.2	57.3	75	60	60	70

In 1934 a number of boys got distinctions.

Commerce—Ramlal Kothari in Stenotyping and Accountancy.

Satya Narain Sharma in Stenotyping.

Science—Ranjit Singh Kachwaha in Chemistry.

Sunder Prakash Wattal in Chemistry.

Books worth Rs.2,000/- were added to the library every year. More magazines were bought and a proper interest in reading began to manifest itself. Regular library classes were held. Tutorials and library lessons were co-ordinated. In 1931 a library catalogue was printed for the first time. The usefulness of the library was thus considerably increased. In 1934 the reading room was shifted to the adjoining room to make the library quieter and roomy. The literary society organised debates and literary competitions. A number of extra curricular lectures were delivered during 1929-30. General knowledge test and competition were organised for all the students of the college. Separate debates were held for Inter and Degree classes. The debates were more interesting, popular and better conducted on this plan. It was further decided to organise debates in each class in English periods.

The University deputed in 1933 Mr. P. Sesadhari to give three





lectures to the students. He spoke on Shakespeare and the study of words.

**HOSTEL:**—A hostel was started with 13 students in a hired house in Sardarpura and shifted to Mahila Bagh in December 1932. The students organised a function in January. By 1933 the hostel was full with 32 College students and 6 pupil teachers.

**MEDICAL EXAMINATION:**—The Medical Examination of College students was started some years back and was now regularised. Each student was examined twice during the year and a record of these examinations and the treatment prescribed was kept. A need of a whole time doctor was felt to follow up the cases and remove the defects. During 1930-31 only 12% 43/271 cases were treated at the Hewson and other hospitals. However, greater attention was given to the diseased students and their treatment watched and results noted. Messers Cox and Shahani planned the tests and Mr. E. W. Hayward, Principal Medical Officer of the State was in full sympathy with the cause and he himself examined hard cases and a whole time doctor was appointed in 1932. Medical examination and treatment of the diseases was hereafter better organised.

**PHYSICAL EDUCATION:**—A qualified physical instructor to organize physical training suitable to individual constitutional needs of students apart from the college athletics was a necessity. Mr. A. K. Mitra a graduate teacher at Chopani was sent up for training to the Y. M. C. A. College, Madras and joined the college in March 1933. Lectures on Human Physiology, Personal and Social hygiene were delivered by the Physical Instructor to every class once a week since July, 1933. Curative and corrective exercises were introduced in 1933 for those who were poor in physique and unfit for hard exercise.

**RAJPUTANA STATES INTER-COLLEGE TOURNAMENTS:**—R.S.I.C.T. was organised and started in 1929. Challenge cups were kindly presented by Jodhpur, Jaipur, Bikaner, Udaipur Darbars for Football, Sports, Tennis and English Debates respectively. It was held for the first time in Jodhpur in November-December 1929. The College won

the Sports cup, were runners up in the debating competitions and were defeated after a hard fight in the Football and Tennis by Jaipur and Ajmer respectively. In 1930 the College won the Sports, Tennis and Football trophies and lost the Hockey cup by a narrow margin.

In 1931 the English Debates trophy was won. In 1932 the Tournament was again held at Jodhpur and the college won the Football and Sports cups. It lost the Hockey finals in the 2nd extra time.

In 1933 Rajputana States Inter-College Tournament the College won the Sports cup for the third time in four years and was good second in Hockey, Football and Volleyball.

A local Hockey tournament named after Mr. A. P. Cox was organised and started in 1934 and the college was easily first.

**ATHLETICS:**—Facilities were available for Football, Cricket, Volleyball, Sports and Tennis. A start was made with Hockey also. All students could get exercise and it was compulsory for all to take part in one or the other game. Owing to the increase of number in 1930, most of the students could play only four days a week. A large field was acquired in 1931-32 to provide for one more Football and one Hockey ground. The grounds were levelled at considerable expense.

Hockey was played regularly since August 1931 for two days in a week at the Military (Raikabagh) grounds. Practice was started with great enthusiasm and though there were considerable difficulties the college was runners up in the R. S. I. C. T. in 1932 and 1933. It was felt necessary to provide a Hockey ground. It was possible to get a ground constructed for Hockey within the college compound in 1934.

Inter class competitions were held every year in all games. Basketball was introduced in July 1933.

The college won the local senior sports challenge shield in 1929-30 and competed in the Agra University Inter College Sports.

Rogers Football championship was won in 1930 against odds. Mr. Zulfiqar Hussain got his collar bone dislocated and had to leave the field. In the Marwar Schools League the college won the FOOTBALL

**& VOLLEYBALL CHAMPIONSHIPS.** The readers played with the students, coached the teams and took attendance regularly. In 1931 the college won the trophy of the All India Evans Football Tournament, Barmer and the Inter School Football championship. As the College had its other many engagements it decided to retire from the School Football League from 1932. It continued to participate in the Marwar Football League and in 1932 the College second eleven won the championship of the 2nd Division. In 1930 the college team (captained by Mr. Abdul Sattar) won the Marwar Cricket championship. Cricket was dropped from 1931 to concentrate on other games.

Tennis was quite popular from the beginning: M/s. Gulab Singh, Zulfikar Hussain, I.N. Kaul, J.K. Singh and M.M. Singh were the enthusiastic Tennis stars of 1930 and M.S. Khan, Nathulal, V. Rao, Gulab Singh, A. Sattar joined them in 1931.

Music club also became popular in 1928-29 and continued to be afterwards. In 1923 an Orchestra (Indian instruments) was organised. This became a regular feature hence-forth.

**OTHER ACTIVITIES:—**Historical Association was formed and worked enthusiastically. Lectures were arranged every year. Later on Gramophone records of eminent speakers on Historical topics were bought and used for instruction and recreation.

Rover Scouts increased in numbers. They had a camping expedition at Udaipur in 1929 and later some of them went to Kashmir in 1930, 31 and 33.

The College Magazine had its usual two issues since 1928. The College Co-operative Stores was started in Oct. 1929 by Prof. Hem Raj and became useful from the very beginning and showed satisfactory returns.

**SOCIAL LIFE:—**The excursion was held during rains every year at Mandore except in 1932 when it was held at Bijolai, a social gathering was held every year. His Highness the Maharaja Sahib Bahadur was pleased to grace the 1932 function with his presence. Falstaff scenes were a brilliant success. In 1933 it was a great success, was better

organised and well appreciated. The programme consisted of Inter class sports finals Dramatic scenes in Hindi and English, and refreshments.

### **Social Service**

In 1933-34 the students and the staff collected about Rs. 900/- as their contribution to the Bihar Relief Fund.

## **THIRD (SHAHANI) PERIOD (1934-1945).**

*(A) July 1934 (1934-35) to May 1938 (1937-38)*

This is an epoch making period in the history of the College. The results in 1936 were the best in the University and the Board. The college won in 1936 five trophies at the Rajputana States Inter College Tournaments. Corporate and social life at the college was full and rich. Work done by the Rover Scouts in doing health propaganda and practical work outside Sojati Gate received great commendation from the authorities. Extra curricular activities were increased and well organised. Real and allround education was now being imparted notwithstanding handicaps particularly the lack of buildings—Hall, Hostel and tutorial rooms.

**NUMBERS & STAFF:**—The number of students in 1934, 1935, 1936 was 250, 248, 247 respectively. This was consistent with the policy of individual instruction and guidance. There were two girl students (one in first year and one in third year during 1936-37). Mathematics as a subject for degree classes was dropped in 1934 as there were on the average not more than 3 students in the III and IV year classes. Prof. K. L. Mathur left and M/s. Deo Raj and R. P. Pande joined as Lecturers in Hindi and History and English respectively as these were growing in popularity. There was a tendency for the numbers to increase and in July 1937, 272 boys and 3 girls were admitted to the college and many were refused admission. Mathematics was restarted and Mr. Balak Ram M.A. (1st Class first in the University) joined as lecturer in Mathematics.

In 1937 the Intermediate Examination were held again in May 1937 on account of the leakage of papers.

**CHANGE IN METHODS OF INSTRUCTION:**—The usual method of teaching is to pour out information through lectures and to leave the students to their devices, to manage to cram from bazar notes and scrape through examinations. This method neither instructs nor educates the pupils and it was decided to adopt methods which will make students self-educating and self-reliant. Each professor now makes a thorough diagnosis of every student in his charge as regards his ability, habits and methods of study. They cultivate in the individual student, after proper diagnosis, correct methods and habit of collecting relevant information from books, taking down lecture notes properly, (lectures were now to be reduced to minimum) and correlating the two into systematic solutions to definite problems in each subjects.

Thus class exercises to correct defects were got ready and students are given thorough practice. This involves considerable work—diagnosis of defects, special individual attention and follow up of the cases.

Tutorial work was reorganised in July 1936 and a new method which is in practice since was adopted. Instead of the reader putting

*Copy of Letter No.1709 Dated  
the 16th November 1937  
from the Judicial Minister  
Govt. of Jodhpur to  
the Director of  
Education.*

I am glad of learn of the excellent results achieved by the College both in respect of examinations and in respect of other activities such as games and field sports during the last year.

I would therefore ask you to kindly convey to the Principal, staff and the students the message of my appreciation of their work.

work was to be supplemented by individual instruction and guidance in tutorials making the student self-taught and systematic in his work.

Every effort was made to see that every student attained a fair standard in correct expression. Graded and standardised exercises in grammar and

questions to be discussed in the tutorial period it was incumbent upon the students to raise difficulties and they tried to solve these among themselves. This stimula and the teacher supplemented wherever necessary thinking and discussion in the tutorial periods in place of passive listening to the teacher as was done in the past.

#### RESULTS:—

	B. A.				Inter. Arts				Inter. Sc.				Inter. Crm.				
	1935	1936	1937	1938	1935	1936	1937	1938	1935	1936	1937	1938	1935	1936	1937	1938	
No.																	
Passed	17	6	30	30	33	28	28	26	33	7	9	15	9	16	11	11	9
No.																	
Sent up.	34	7	42	44	43	43	38	33	46	14	18	18	18	25	23	15	16
Percen-																	
tage	50	71.4	68	76.7	65.1	73.7	79	71.7	50	50	83	50	64	48	73	56.4	

**DISTINCTIONS (in 1935):—**(1) Science—Kishan Mal in Chemistry.  
(2) Commerce—Udayanand Sharma in Stenotyping.

In 1936 Radha Ballabh Maheshwari stood first at the Intermediate Commerce examination of the Rajputana Board and was awarded a Gold Medal by the Board.

In 1937 the percentage of passes in the B. A. and in the Intermediate commerce examination were the highest among all the colleges of the Agra University and the Ajmer Board respectively. Qualitatively also the results were very good, there were fairly large numbers in 2nd division in each of the examinations and three in 1st division in Intermediate examination and four students got distinctions.

Three first divisioners, Hasti Mal Parikh and Dinesh Chand Mathur got second and the third places respectively in order of merit in the Intermediate examination of the Board. Kalooram Porwal was third in order of merit among the successful candidates in the Arts examination of the Board in 1937.

Jaipur Gold Medal and Wattal Sanskrit Prize was awarded to Nandlal

Singh in 1935; Jaipur Gold Medal to K. Ranjit Singh in 1936; Paras Mal Mohnot in 1937 and Ganesh Parshad in 1938.

In 1938 the pass percentage at the B. A. examination was 76.7. 33 out of 44 and was again the highest among all the colleges affiliated to the Agra University. Out of the 33 students who passed 12 were placed in the 2nd division. Mr. Ganesh Parshad got a University scholarship (one of the first ten). He was the first University scholarship holder from this college.

#### PHYSICAL EDUCATION:—Regular Features—

Medical Examination twice in the year and follow up of cases.

Compulsory physical education for all on four days in a week.

Corrective and recreational physical exercise for the weaklings.

Lectures on Physiology and personal and social hygiene.

Compulsory tiffin for all students since 1937.

GAMES:—In 1934 there were two groups of Football and Hockey, three of Volleyball, two of Tennis and one each of Basketball and Sports and one Gymnastic and another group of special cases. A big *pucca* ground for Hockey and Sports was built in 1935 at a cost of Rs. 6,500/-. This is the only year when the college did not do well at the Rajputana States Inter College Tournament. The causes of failure were properly analysed and next year the College won the Football cup and was runner up in Volley ball. In 1935 the college won 5 Trophies—1. Football; 2. Volleyball; 3. Sports; 4. Athletic; and 5. General Championships. In 1936 again 5 trophies were won—Football, Sports, English Debate, Athletic and General Championships. The college was awarded a miniature of Football cup for being first in Football for the last three consecutive years.

Gajendra Narain Singhal established two new records at the Agra University Sports meet at Merrut in 1937:—

High Hurdles (120 yds) in 16.8 seconds: Previous record was 17.4 Sec. 1934.



100 yds. race in 10.3 Seconds. Previous record 10.6 Sec. 1932.  
He won the University Individual championship for the year.

Persuasive and disciplinary measures were taken to improve the attendance in games. Lawn was laid around the Gymnasium in 1935. Staff Tennis club was started in 1935 and it continues to flourish.

**HOSTEL:**—Accommodation was inadequate. A branch hostel was started with very poor and meagre facilities.

**BIG BROTHER MOVEMENT:**—In 1934 Big Brother Movement was started to bring the students in real brotherly contact with the professors.

**CULTURAL ASSOCIATIONS:**—To supplement the purely academic pursuits, cultural study circles were organised. Extra Mural Lectures were delivered in quick succession every session. Outsiders were also invited to deliver lectures and there was quite a full programme each session.

**OTHER ACTIVITIES:**—Literary activities—essay, short story competition and general knowledge tests and debates were now a regular feature of the busy and full life of the students in the college and the students took keen interest in them. Roy trophy debate was started in the memory of Late Mr. R. N. Roy. Music Club, excursion and annual social gathering activities tried to surpass their last year's successes.

In 1938 Social Gathering had some novel idea in the village market with some excellent roles. Dr. Basu, Dr. J. C. Chatterjee and Dr. L. P. Mathur, Agra University Inspectors were also present. His Highness the Maharaja Sahib kindly graced the occasion. Music and scenes from Rivals and a Hindi play were the principal items. An old Boys' Day was celebrated on 24th Feb. 1938 and some interesting speeches were made.

Science students went on a tour to Sambhar and Makrana in 1937 X'mas with Prof. S. D. Arora.

**SOCIAL UPLIFT:**—Health propaganda and practical sanitation work was carried on outside Sojati gate with success during 1936 and 37.

An exhibition for health, hygiene, causes and control of infectious diseases was organised by the Rovers with the help of the other college students in January 1938. It received approbation from Major Gillan, Resident Western Indian States and Mr. Hayward, Director of Public Health.

An exhibition and propaganda work was organised at Didwana also and a local committee was organised to put the work on a permanent footing.

Social uplift work has since become a tradition of the college. It has helped to create among the students the spirit

*Copy of Letter No. 483/HD,  
Dated 18-1-38 from the Director of Public Health to the Principal, Jaswant College, Jodhpur.*

It gives me great pleasure to write and congratulate you on the excellent work done by your college in connection with the social uplift exhibition and in particular the cleaning of the Mohalla.

It reflects the very greatest credit on you and all your staff and students and certainly is showing the way to all people in Jodhpur.

E. W. HAYWARD

of "Service above self" so badly needed in our society.

Library, reading room and extra curricular lectures had important place in the college life. Library was popular and its usefulness increased with the guidance given by the librarian. A separate reading room was provided

last year and the library was now a quiet place for study and reference.

A number of extra curricular lectures on topics of general interest were organised, in the evenings some of the lectures were illustrated.

Prof. S. K. Rudra of the Allahabad University delivered three (Agra University) extension lectures on Economics in November 1934. Prof. S.C. Chatterjee, Principal Christ Church College, Cawnpore delivered in Nov. 1935 interesting lectures on Philosophy in relation to life; Prof. Gurmukh Nihal Singh of Benares University delivered the University extension lectures in 1936. The subjects selected were very popular—Federation and Federation & the Indian States and were very largely attended.

The lectures were interesting and were attended besides the students and the staff, by the Jodhpur public.

The lack of proper building for the Hostel, tutorial rooms and a Hall was felt at almost every step and the social and academical life suffered on account of that.

*(B) July 1938 (1938-39) to May 1942 (1941-42)*

This again is a glorious period in the history of the college. The college produced unrivalled results in the examinations. B.A. result was the best in the University twice during these four years and Intermediate Commerce result was the best and topping in the Board for these consecutive years. The quality at all the Public examinations was very good. At the Rajputana States Inter College Tournaments the college snatched away the largest number of trophies: 5 in 1939, 3 in 1940, 6 in 1941 and 7 in 1942; and the students acquitted themselves creditably in their behaviour and achievement. The college received nothing but praise from outside colleges. The college teams were outstanding teams in sportsmanship and won many of the local tournaments in Hockey, Volleyball and Football.

The college has built up a tradition of social service during this and the immediately preceding period and the work was pursued with greater zeal and usefulness.

The college did its part in the war effort. A number of Rajput and other students and some members of the staff offered their services for war work and some were taken up. A drama was staged to collect money for war work. The college staff and students took a major part in A. R. P. training and A. R. P. service personnel. Lot of propaganda and collection work was also done.

Methods of instruction were changed. The system of self-study based upon the analytic method was introduced. Tutorials were made

more useful and indispensable. Results have justified these experiments.

The college life is full and varied and provides unusual and ample opportunities to the students to drive the maximum advantage and benefit of training while he is at the college and to the staff to give the best and maximum amount of guidance he is qualified to give.

NUMBERS:—The numbers increased during this period.

Numbers in July '38 296. in April '39 277 including 3 girls.

„ „ July '39 308. in April '40 289 including 3 girls.

„ „ July '40 318. in April '41 285 including 4 girls.

„ „ July '41 324. in April '42 310 including 4 girls.

There were repeated representations for starting B. Sc. and B. Com. and admitting larger numbers in each class. The government generously allowed in 1938 the doubling of numbers in Intermediate Science and Commerce classes.

STAFF:—1938 session was started with the shadow of the sudden and untimely death of Mr. Shripad Balwant Tatke on 25th July 1938. Late Prof. Tatke served the college for 22 years and was responsible among other things for conducting the music class for several years with great enthusiasm.

Mr. R. V. Kumbhare M. A., B. T., T. D. (Lond.) an old student of the college and a teacher of repute joined as professor of Sanskrit; three new appointments were made; Mr. Uma Shanker Gaur M. A. an old student who had proved an asset to the Rajput Schools and had considerable teaching experience as Lecturer in English and Mr. Balwant Singh Negi M. Sc. Physics 1st Class and Mr. S. M. Sahai M. Sc; and Mr. F. C. Gupta M. A., B. Com. with considerable teaching experience at Beawar College.

Mr. H. G. Wells the famous imaginative writer visited the college. Sir Donald Field and Lady Field (soon after their marriage) were kind enough to spend one afternoon with us for Tennis. Major Steel, Brigadier and Mrs. Duncan, Mr. and Mrs. Nawal Kishore were also kind enough to come.

At the beginning of the academic year in 1939-40, Mr. R. P.

Bhargava M.A., B.Com. with long teaching and organising experience at Beawar and a good sportsman was appointed as an additional lecturer in Commerce and Mr. Murari Lal M. A. (English) Allahabad and an allround sportsman was transferred to the college from Darbar High School. Mr. Purshottam Lal Bhargava was appointed in place in Mr. R. V. Kumbhare who was appointed Inspector of Schools. He is M. A. in Sanskrit (Lko) and History (Nagpur) and M. A. Part I Hindi Agra and Shastri 1st Class (Lko). He is a great scholar and author of Chandra Gupta Maurya. He Passed M. A. Final in Hindi from Agra in 1941.

**INSTRUCTION:**—Teaching methods were redically changed. Lecturing was reduced to the minimum; self help in education was practised more and more. Tutorial system was reorganised to produce good productive work and from lasting habits of self-study. The experiment stage in these methods was over and everybody was now convinced that these are the proper methods of instruction and guidance for the students, Double periods were therefore, provided for study in each subject. The entire teaching in the college is now being done on the assignment system.

Library expanded quickly during the period. The accomodation in the library was getting short of the growing requirements. Class libraries were getting increasingly popular. More books were transferred to the class libraries. The reading-room is well supplied with magazines and dailies.

M/s. Wadhwani and Arora were appointed superintendents for conducting degree and Intermediate examinations respectively at the Jodhpur centre from 1941.

The staff club functioned well. Tennis club also worked satisfactorily. Common tiffin and Tea arrangements for staff have worked well since 1939. The membership has increased considerably. The social life of the college is full and varied and produces the feeling of brotherhood and solidarity which are very good features of the institution.

# RESULTS:—

	B. A.				Inter Arts				Science				Commerce			
Year	1939	1940	1941	1942	1939	1940	1941	1942	1939	1940	1941	1942	1939	1940	1941	1942
No. passed	33	35	42	32	35	31	30	27	13	21	18	25	7	23	18	27
No. Sept up	48	48	48	40	42	37	36	40	19	27	29	34	23	29	21	34
Percentage	68.7	72.8	87.5	80.0	83.3	83.7	83.3	67.5	68.4	77.7	62.0	73.5	30.4	79.3	85.0	79.4

\*Highest pass percentage in the Board or the University.

Danesh Chander was awarded a scholarship by the University, being one of the first ten successful candidates at the B. A. examination of 1939. Mohan Lal Gattani and Suresh Chander were placed in the first division at the Intermediate examination. Mohan Lal got distinction in Physics and Dau Lal Joshi in Sanskrit. Kanahiyalal Daga and Sohan Lal Dugar got distinction in Accountancy.

Gopi Kishen Vyas obtained a first class at the B. A. Examination of 1940 securing 5th position in the University. Prem Dayal Mathur got first class with distinction in Mathematics and Physics, securing third position in the Board, Shanker Lal Soni also got a first class at the Inter examination of 1940. Magh Raj Ujwal and Lal Singh Ujwal obtained distinction in Logic, while Fakhruddin got distinction in Mathematics. Madhav Mal and Sagar Mal got a first class and were (bracketed) third in order of merit in the whole of the Board at the Inter Commerce Examination of 1940. Madhav Mal got distinction in Accountancy and Steno-typing and Sagar Mal and Jagdish Chander Mangal in Steno-typing.

In 1941 the results were very good. The pass percentage in B. A. was 87.5 and Inter Arts and Commerce 83.3 and 85.7 respectively. 31 out of 42 candidates who passed the B. A. examination were placed in 2nd division. Suresh Chander H. Mathur got sixth position in the University. He got an University scholarship for post graduate studies.



Krishna Kishore topped the list of successful candidates in the Intermediate in the Board. Ram Singh got second place in Inter Commerce in the Board. Krishna Kishore, Sagarmal, Ranjeet Singh, and Ram Singh were placed in first division. Ranjeet Singh got distinction in Mathematics and Ram Singh and Jas Raj Chopra got distinction in Accountancy.

In 1942 the B.A. results like last year, was the best in the University. The Intermediate Commerce result was the best in the Board for the third successive year (79%) beating the next college by over 14%. 27 Passed: 2 in first division 19 in second division. The college was fifth among the 19 colleges affiliated to the Board as regards pass percentage in Intermediate Arts and Science, quality was very good: First classes: Inter Commerce Babu Ram Dubey and Ram Sarup Gupta; Inter Science M. S. Tatke, Kanahiya Lal, Kamal Raj, Shyam Sunder Lal, Distinctions: Nainmal and Goverdhan Mal got distinction in Stenotyping; Ramswarup got distinction in Business methods; Madhusudan Tatke got distinction in Chemistry and Mohabat Singh got distinction in Physics.

At the occasion of the opening ceremony of the Hostel on 10th March 1942 Sir Donald Field congratulated the Principal and the staff on the progress the college has made and the excellent results shown by the students.

Extra Curricular Lectures were delivered more frequently and were well attended. Dr. Sarronwala and Dr. Kothari spoke on Birth Control and venereal diseases respectively. Dr. Sarronwala spoke later on Tuberculosis also. Prof. Wheatley spoke on Elocution. Study circles were very busy. Tagore and Jai Shanker Prasad were thoroughly studied and many papers were read. Many debates were held. Dr. B. R. Chatterjee M.A., D. Litt; Ph. D. (Lond.) Prof. Merrut College delivered three Agra University extension lectures on Indian Epics, Harrapa and Mohanjodaro and Napoleon and Modern Europe.

#### **Social Service**

The social uplift work started two years ago was done with greater

zeal and was increased in scope and activity. Adult education work was also continued at *Chuna ki Bhati*. After useful work of 3 years these classes had to be discontinued as the work was started by an other society. The evening classes for literacy work in the college continued to work. Sanitation work was extended to three parts of the city. More students joined and a social service league was formed. Work was continued at Bhavi in Bilara District. Regular work was done by batches of students in all the vacations. Later work was also done at *Abhji ka Jhalara* a hamlet near Bilara. The work was varied, i. e., literary work, wool spinning, sanitation and Hygiene work etc.

**GAMES FOR ALL ON ALL DAYS:**—From July 1938 games were played on all the six days and sports practice was held during the recess before games; Tenikoit was introduced. Inter class tournaments were conducted on knock out system and were keenly contested. The football team won in 1941 the local football league championship. Volleyball team won the championship of the Marwar Volleyball League (started in 1938), in 1938 and in 1941. The Volleyball game henceforth was to be played with six a side on olympic lines. Gymnastic group under the leadership of Mohan Lal put up a good show in the Inter School Gymnastic competitions. Indoor games become quite popular. Many tournaments were also held.

Cox Cup Tennis Tournament (doubles by lot) was revived in 1941. Raj Kumar Narpal Singh and Dr. Kothari beat Dr. Faruqi and Ganga Parshad in the finals. Cox Hockey League Tournament was won by the college in 1941 and 1942. The Jodhpur team for the all Rajputana Volleyball Tournament held at Ajmer during Oct. 1940 consisted of 4 present students and 5 ex-students of the college. Jodhpur won the trophy and great credit goes to the college. The trophy was kept at the college for six months. Lathi Drill, A. R. P. and First Aid courses were started in 1941. A whole time Physical Instructor for the college Mr. Mohan Lal Sharma was appointed in 1941.

**RAJPUTANA TOURNAMENTS:**—In the Rajputana Tournament in 1938 we had on luck, though the players showed better standard in





Hockey and Volleyball and lost in Football and Hindi Debates by a narrow margin. Ramanunjdass Vyas was declared to be the best speaker and Mr. Kalyan Mal was third, Krishna Dutt and Hidayat Ullah were awarded Rajputana colours.

Trophies won in 1939. 5. 1. Tennis, 2. Athletic Championship, 3. Debates, 4. English Debates, 5. General Championship.

Trophies won in 1940. 3. 1. Football, 2. Sports, 3. Hindi Debates.

Trophies won in 1941. 6. 1. Tennis, 2. Football, 3. Sports, 4. Volleyball, 5. Athletic and 6. General Championship.

Colours in 1939. 6. Radha Kishen Tripathi, Dhanwant Raj Vasavada; Roop Singh, Pukhraj, Maghraj Bhawani Singh. Shyam Kishen Zutshi and Kalyan Mal Lodha were first in English and Hindi debates.

1940. 5. Kasam Bhai, Kishan Lal, Ram Parshad, Krishana Kishore and Devi Charan.

1941. 2. Hari Singh, Madan Lal Pungaliala, who created a new record (2 Min. 13 Secs.) in half mile race, thus superceding his previous record (2 Min. 17 Secs) established at Jaipur in 1940. Murli Dhar was first in both instrumental and vocal music.

**TIFFIN FOR ALL:**—Compulsory tiffin for all was introduced in August 1938. Madhav Parshad Joshi, Kilash Dan and Nenu Ram deserve great credit for its successful functioning under the supervision of Mr. Arora.

**SOCIAL ACTIVITIES:**—The students voted the money usually spent in annual dinner or refreshments for the relief of the poor peasants in the famine stricken areas of Marwar.

The annual social gathering in February 1939 was a brilliant affair.

Two short plays *Alli-sons' Lad* and the *Disciplinarian* were staged. Mahipal Chand and Shyam Kishen Zutshi in the first and Vishwanath and Madan Lal in the latter did well in a very good cast. Ram Kishan Calla and Miss Indumati Tatke gave two nice solo songs.

Social gathering in 1940 was held on 28th February, *Mina Bazar* was a novel feature this year; scenes from *Henry IV*, with Mahipal Chand as *Falstaff*, Qwalli by Mohan Murari Lal "*Qwal*" and party and Mira dance by Mahipal Chand and other items contributed to the great success of the function.

The college staged a drama in aid of War Fund and

#### NOTIFICATION

Published in Jodhpur Govt. Gazette dated 8th March, 1941.

No. 495/s 1st March 1941

His Highness' Government have learnt with great pleasure that the members of the Jaswant College staff have contributed a sum of Rs. 1,642/- to the Jodhpur Bomber and Motor Ambulance Fund, and that a further sum of Rs. 1,275/- has been contributed for providing war comforts to the soldiers through the Local Red Cross Society, by the staff and students of the College being the collections made by them by giving a dramatic performance in the College. The students have also contributed small sums from time to time to the War Fund.

His Highness' Government keenly appreciate the sentiments of loyalty and devotion to duty displayed by the staff and students of the Jaswant College, Jodhpur. The Government also offer their grateful thanks to Mr. P. P. Shahani M. A., Principal, Jaswant College, Jodhpur, who has been guiding the affairs of the college in an able, loyal and patriotic manner by inculcating among his students ideals of loyalty to their Ruler and of service to their country.

(Sd.), D. M. Field,  
Chief Minister.

collected Rs. 1275/- which amount was credited to the local Red Cross Fund for amenities to the troops. Four performances of D. L. Roy's '*Chandra Gupta*' were given on 28th, 29th, 30th, November and 1st December 1940. The cast was as follows:—Dau Lal as *Chanakya*, Mahipal Chand as *Chondra Gupta*, Narpat Singh as *Alexander*, Surendra Nath as *Antigonous*, Kistoor Chand as *Nanda*, Wishwa Nath as *Vachal* and Abhey Karan as *Selucus*, Bhanwar Lal as *Chhaya*, Kishan Chand as *Helen*, Bhopal Chand as *Mura* and we will not forget Murlidhar and Laxmi Narain as *Beggar* and *beggar maid*. At the social gathering in 1942 the college

presented a musical concert, short plays—*Catching the Lunatic* and the *Protector of Rights* and a *banjara* song.

Excursion was held at Mandore each year. Ramanunj Dass and Vishwas Nath have left memories of their (1940) *College Puran (Katha)* and *Shahani Bandhan* respectively. Tejmal was elequent on his Bachelor's Bill. In 1941 speeches by Kailash, Tejmal, Mohd. Saddique, songs by Sobhagyawati and Gopi Wadhwani, Magic show by Harish and other items made the excursion a memorable feature.

The Hostel block was completed and occupied on 24th Feb. 1940. The accomodation was only for 48 students, therefore, the extension of the Hostel had to be continued. The Hostel building was formally opened by Sir Donald Field, Chief Minister, Government of Jodhpur, on 10th March, 1940.

(C) July 1942 (1942-43) to April 1946 (1945-46)

The year 1942 marks the chief period of expansion in the history of the college; it paved the way for its evolving out into a full fledged Degree College in Arts, Science and Commerce Faculties. In view of the tremendous rush for admissions, the Government sanctioned the provision of accomodation for 60 seats in each class, in place of the old number 40; consequently addition to the strength of the teaching staff, was also made.

In 1943 the College beat the previous record which we described as the peak year of the College as regards the achievements of the students both in games and examinations. The good and high traditions of the College were maintained in later years. In 1945 B. A. Examination the College was FIRST in order of merit among all the Colleges, with a pass percentage of 91.8. Besides its achievements in Examinations and games character building activities such as social service work were vigorously continued.

## INCREASE IN NUMBERS

July 1942	396	including	12	girls	April 1943	370
July 1943	495	"	18	girls	April 1944	475
July 1944	558	"	21	girls	April 1945	529
July 1945	565	"	31	girls	April 1946	

STAFF:—Owing to a very large number of applicants for admission the Government were pleased to raise the limit regarding numbers to 60 from July 1942 in each class and to provide additional staff. As larger number of students passed the Intermediate Science and Commerce Examination, the Government also sanctioned the starting of B. Sc. and B. Com. classes from July 1943. Both these measures afforded the long awaited and much needed relief for the parents, guardians and students. Urdu was introduced as an optional subject.

The undermentioned additional staff was appointed in 1942:—

Mr. Dinesh Chander M. A. (1st class) in Philosophy and LL. B., as Librarian and to help in teaching Philosophy. He is a distinguished old boy of the college.

Mr. Iqbal Chand Gaur, M. Sc. Chemistry, B. T., as Lecturer in Chemistry.

Mr. S. N. Goyal, M. Sc. in Physics in place of Mr. S. M. Sahai whose services were lent to the Palace for one year.

Mr. Shree Chand Thanvi, M. A. English, LL. B., as lecturer in English.

Mr. Om Prakash Bhargava, M.A. English and Economics, as lecturer in Commerce

In July 1943 B. Sc. and B. Com. classes were started. 6 teachers were promoted to the Lecturer's grade and the following additional staff was appointed:—

(1.) Mr. Gopi Kishan Vyas, M. A., as lecturer in English and Old Boy of the College; Jaipur Gold Medalist.

(2.) Mr. Prem Shanker Shrivastava, M. A., B. T., as lecturer in English.

- ( 3 ) Mr. Noor Mohammad Qureshi, M. A., LL. B., as Lecturer in Economics.
- ( 4 ) Mr. Jayanti Prashad Bhatnagar, M. A., B. Com., as Lecturer in Commerce.
- ( 5 ) Mr. Durga Prasad Gupta, M. A., (English and Economics) as Lecturer in Commerce.
- ( 6 ) Mr. Indarnath Gupta, M. Sc., as Lecturer in Physics.
- ( 7 ) Mr. Girish Chand Shihare, M. Sc., as Lecturer in Chemistry.
- ( 8 ) Mr. Mohan Singh Rathore, M. Sc., as Lecturer in Biology.
- ( 9 ) Mr. Hafiz Rehman Ansari, M. A., as Lecturer in Urdu.

Mr. W. V. Wadhvani was appointed Vice-Principal to deputize for the Principal in double shift.

Mr. A. K. Mathur joined the National war Front (Govt. of India) in May 1944 and Mr. P. N. Srivastava M. A., B. T. was appointed in his place. Mr. Mohan Lal went for training to College of Physical Education, Bombay and in his place Mr. Mahesh Chand was appointed. Mr. Ranchor Lal Sharma, M. Com., joined as Lecturer in Commerce in July 1944. In July 1945 Mr. S. T. A. Rizvi, M. A. was appointed as lecturer in Urdu vice Mr. Ansari transferred to Darbar High School and Messers N. B. Pathak M. Sc., and Shyam Sunder Prashad Bhatnagar were appointed Lecturers in Physics.

#### RESULTS:—

B.Sc.B.Com. B. A.					Inter Arts				Science				Commerce				
1945	1945	1943	1944	1945	1945	1943	1944	1945	1946	1943	1944	1945	1946	1943	1944	1945	1946
12	25	36	39	45		30	43	43		21	39	34		29	33	37	
17	32	44	49	49		40	56	52		37	59	50		36	40	48	
*																†	
70.5	78.1	81.8	79.6	91.8		75.0	76.7	82.8		56.7	68.0	66.1		80.5	82.5	77.0	

\*Highest in the University

†Second Best in the Board

Extra curricular Lectures are now a regular feature of the College.

The difficulty of accomodating large numbers for want of a hall continues to be keenly felt.

**LIBRARY:**—The shortage of accomodation in the library was met by dividing the general library in 1943 into 2 sections (i) Arts & General and (ii) Science and Commerce section. The reading room was similarly apportioned. Magazines needed for higher studies in Science and Commerce were provided.

**MAGAZINE:**—Owing to the shortage of paper only one issue of the College Magazine was published in 1942-43, 1943-44 and 1944-45. Manuscript magazines were produced faculty-wise. Art work and illustration were also encouraged besides literary work.

**GAMES:**—Continued to be played regularly. The College won the Local Volleyball and Hockey Championships in 1943. The College also won the Cox Hockey League in 1944 and 1945 and the Salerno Hockey Trophy in 1945. Lathi and other Indoor Exercises were also well attended to.

Medical Examination and follow up of defects is done as usual. Tiffin was regularly served to all students despite war time difficulties.

**COX JODHPUR GOLD MEDAL:**—The College gave an endowment of Rs. 1,550 from the Gymkhana Fund to the Agra University for a gold medal to be named the A. P. Cox (Jodhpur) Gold Medal to be awarded annually to the best athlete in the Agra University Sports.

**METHODS OF INSTRUCTION:**—The method of instruction in the College is based on the principle of self help. Instead of pouring information upon the students or dictating notes and leaving them to the evils of Cramming, we teach them: (i) to learn and solve the problems by themselves in their respective subjects; (ii) to read profitably themselves and to express their ideas in writing and in speech and (iii) to apply their knowledge thus gathered to the practical problems of life.



With these objectives in view lecturing is reduced to the minimum and students are encouraged to study for themselves under the guidance of the professors who go round, give individual attention to the students and occasionally compare the results achieved. Instead of mass lectures instruction is imparted on individual lines. The class room here is a Laboratory where the students read personally and think and for themselves instead of cramming the dictated notes. They read and analyse themselves, grasp the central idea, the main arguments, the final conclusion and prepare a connected summary and give a final polish. This is what they have to do, whatever walk of life they enter.

THE TUTORIAL CLASSES have been in existence in the College since 1927, and the results have well justified the experiment. Each class is divided into tutorial groups, each group consisting of about six students. The members of each group meet, their professors for each subject once a week, to get their individual difficulties solved and to discuss problems. Every student is expected to come to these tutorials having properly revised the work covered in the previous week, and prepared to answer the questions which the professor or their students of the group may put. This ensures that the student is utilising his time at the College properly and not merely wasting his money, energy, and time to the entire ignorance of his parents and the College authorities.

One distinguished educationist who visited the College, some two years back, remarked that he noticed "a true atmosphere of study and debate in the classrooms and the tutorials."

We are thankful to the State for the existing facilities. Credit goes to Principal Shahani for introducing this method of instruction the success of which is due mainly to his sympathetic supervision and the co-operation of the staff. The students may casually groan under the system, but they never fail to admit gratefully their debt of lasting benefit which they receive from it.

Students who graduate from this college and join the Teaching Universities of Allahabad and Lucknow or embark upon other postgra-

duate courses found the habits of self study very useful in their work and have often topped the list of successful candidates in the M. A., and LL. B. examinations. They have also earned a great reputation for the College in professional Colleges.

In 1942 The Rajputana States INTER COLLEGE TOURNAMENT was held for the third time at Jodhpur. The Officers and the Citizens of Jodhpur witnessed in the tournament the outstanding success of the Local College in the Games and Sports competitions. The College beat all its previous records, and won 7 Trophies out of a total of 10 Trophies in the Tournament.

(1) Football } Two miniatures were awarded to the College for  
(2) Sports } having won the Football and Sports trophy for 3 consecutive years.

(3) Volleyball.

(4 & 5) English and Urdu debates.

(6 & 7) Athletic and General Championships.

Two Stars to Ram Parshad and Kishan Lal and 6 Colours to Hari Singh Champavat, Hanuwant Singh Bhati, Mahmood Raza, Murli Dhar and Triloki Nath and certificate, for being the best debators were awarded to Normman, Cardoza (English), and Barkatullah, Khan (Urdu). Om Kumari (Miss) and Murli Dhar got First Prizes in Vocal and Instrumental Music.

THE MANAGEMENT:—The arrangements for the tournament were made with great care and fore-thought. Practically all the State departments very generously lent us their helping hand and co-operated in making the tournament a grand success. Even the smallest detail of the arrangement was carefully attended to. The sincere zeal with which the members of various State departments, and the College Staff worked, left an indelible impression of the Hospitality of Marwar on our guests.

In 1943 THE RAJPUTANA INTER COLLEGE TOURNAMENTS were held in Udaipur. We won the following Trophies:

(3) Sir Tej Bahadur Sapru Debate Shield (Agra)

(4) Shanta Bai Debate Shield (Jaipur).

1. Piloni Shield for Volleyball. (won for the 3rd consecutive year with a miniature shield.)
2. Jaipur Cup for Sports. (won for the 4th consecutive year.)
3. Bapat Memorial Cup for Athletic Championship (won for the 3rd consecutive year.)
4. Alwar Cup for General Championship. (won for the 3rd consecutive year.)

Stars, badges and Cords were awarded to Mahmud Raza (Sports), Mahesh Chand (Sports), Budh Karan (Football) and Sukhpal Chand (Volleyball).

In 1944 the College won the Sports Trophy for the fifth consecutive year, the Volleyball Shield and the Athletic and General Championship trophies for the fourth consecutive year.

Stars and badges were awarded to Devi Prasad and Kan Singh (Sports), Sukh Sampat Raj (Volleyball). A number of our other students received certificates of appreciation.

#### **Trophies Won in 1945**

1. **SIR TEJ BAHADUR SAPRU ALL INDIA ENGLISH DEBATES TROPHY:**—The Debate is conducted by the History and Politics Association of the Agra College at the time of the Agra University convocation and came off this year on 24th November, 1945.

Hukam Raj Mehta (IV year Arts) and Amrit Raj (III year Arts) who represented the College spoke very well and easily secured the Trophy.

2. **SHANTI BAI ALL INDIA HINDI DEBATE TROPHY:**—Conducted by Sahitya Samaj Maharaja College, Jaipur on 2nd Dec., 1945.

Prize Cup for the best speaker in the above debate was won by Hukam Raj Mehta IV year Arts.

3. **Gopal Lal All India Philosophical Debate Jaipur—speakers Anop Singh and G. K. Menon.**

4. **Trophies won at the Rajputana States Inter College Tournament held at Bharatpur from 22nd November to 30th November 1945.**

(1) **PILANI SHIELD**:—for Volleyball (won for five consecutive years 1941, 42, 43, 44 and 1945 ).

(2) **JAIPUR CUP FOR SPORTS**:—(won for six consecutive years 1940, 41, 42, 43, 44 and 1945), and a miniature cup for winning the trophy for 3 years in succession. A miniature was also awarded in 1942. No other College has ever won miniature cups twice and in succession in any activity.

(3) **BAPAT MEMORIAL CUP FOR ATHLETIC CHAMPIONSHIP**:—(won for 5 consecutive years 1941, 42, 43, 44 and 1945.)

(4) **ALWAR CUP FOR GENERAL CHAMPIONSHIP**:—(won for five consecutive years 1941, 42, 43, 44 and 1945).

**SECOND PLACES**:—English Debate.

Hindi Debate.

#### **Individual Prizes**

**RAJPUTANA COLOURS WERE AWARDED TO**:—Bhimपुरi and Bhopal Singh in Sports. Sardul Raj in Volleyball.

**CERTIFICATES FOR BEING THE BEST SPEAKER IN ENGLISH DEBATES**:—Govind Kumar Menon.

**FIRST PLACE IN KAVI SAMMELAN**:—Anand Mangal.

**APPRECIATION**:—Permishwari Dayal Bhatnagar—Hockey.

#### **University Sports**

In 1942 the Agra University Sports were held at Ajmer. The College got second place missing the first place though an unfortunate accident. Out of the total 19 events contested, we won the first place in 7 events; second place in 7 events and third place in 3 events missing the trophy by a very narrow margin. The Score of the Holkar College Indore, which got the first place was 106 where as ours was 100, other colleges being far behind our score. The fact that we were about neck to neck with the best, shows what a hard struggle it was for the trophy which but for a mischance, would have been ours. Lt. Col. Rev. J. C. Chatterjee, at the close of the Meet, paid a glowing tribute to our performance, saying: "No one knew until the last item, who would be the winner. Jodhpur team lost but did so gloriously.

They deserve not sympathy, but unstinted admiration at having done so well at such finely contested sports meeting."

In 1943 we brought almost a bagful of Trophies (3 out of 4 Trophies) from Meerut where the A. U. S. were held, including the most coveted Sir Malcolm Hailey Championship Shield. The total number of points scored by our College was 104, the next score being 69 by Meerut College.

In 1944 the A. U. S. were held on our own College grounds, seven colleges participated in the Meet. Our team proved to be the second best, the first being the Agra College team. Our young athlete Bhim Puri created the University Record in 400 Metres Low Hurdles, and we got the long Relay Trophy along with a miniature.

**MANAGEMENT:**—We owe a debt of profound gratitude to His Highness, the Maharaja Sahib Bahadur and Shri Bada Maharaj Kumar Sahib for their ever so kind patronage extended to our institution and its activities.

A number of State officials joined their hands with us in making the Tournament a success. Particular mention must be made of R. B. Rao Raja Narpat Singh Ji who gave much time and thought to the Tournament, of Mr. A. P. Cox and Principal Shahani who were the chief guiding spirits of the sports meet, and Mr. R. P. Shrivastava who helped us in multifarious way.

Various State departments also gave their whole hearted co-operation to make the several arrangements for the Tournament.

**SOCIAL FUNCTIONS:**—The annual excursion and common dinner were held at usual at Mandor in 1942 and 1943 and in 1944 it could not held.

In March, 1943, the members of the College staff, and the students were at home to Shree Bada Maharaj Kumar Sahib and Kanwarani Sahiba on the auspicious occasion of their marriage. Arrangements were made on the Hostel Grounds, and the whole scene presented an atmosphere of real gaiety and marital mirth inspiring



enough to tempt the angels to leave their vaulted gates of the heaven and alight down to sing the hymenial chorus.

The social life of the College is full and varied and the contacts between the teachers and the taught ample. The College works as a healthy and growing organisation with interest in work in the class room and joy and zest on the playing fields.

**SOCIAL SERVICE:**—The Staff and Students did yeoman's work in collecting subscriptions and subscribing generously from their funds to all India Relief Funds to help the flood and famine stricken people in Bengal, Rajputana, Orissa and in Madras districts. A sum of Rs. 6,048/1/4 was collected in 1943 and remitted to the above mentioned provinces.

To help the Red Cross the College with the help of the other departments organised a Red Cross Fete in March, 1944. The Fete served to make the Red Cross and its objectives known to people and to collect some funds.

Batches of students did social uplift work in some villages during the Deepawali and Xmas holidays. The students organised a literary campaign in some wards of the city during 1945 vacations.

**HOSTEL:**—The number of students in both the Hostels was 64 in 1942 and increased to 75 in 1943 and 80 in 1944. Several students could not be accommodated in the Hostels for want of accommodation. A third Hostel was started in Sardarpura with 17 students in July 1945. The other two Hostels being full with 48 and 32 students.

**STUDENTS UNION:**—The students social union was inaugurated by R. B. Rao Raja Narpal Singh Ji at an evening party given by 1st and IIIrd year students to outgoing IIInd and IVth year students. Rao Raja Sahib planted an *Ashok* tree on this occasion.

### **THE FUTURE**

In the reply to the address presented to His Highness the Maharaja Sahib Bahadur at the Jubilee celebrations, His Highness was pleased



to say that the Principal's wish for an expanded college will be fulfilled. The following are some of the lines of future progress and development of the college and a plan for expansion is under consideration by the Government.

#### NEW SUBJECTS PROPOSED TO BE INTRODUCED.

1. At The Intermediate Stage:—1. Civics, 2. Geography, 3. Drawing  
4. Painting, 5. Music.
2. At The Degree Stage:—1. Political Science, 2. Geography, 3. Drawing, 4. Painting, 5. Music and  
6. Geology.
3. At The Post Graduate Stage:— (A) 1. M. A. in English, 2. Economics, 3. Philosophy, 4. History, 5. Hindi, 6. Sanskrit, 7. Political Science  
8. Geography.  
(B) 1. LL. B. classes, 2. LL. M. classes from July 1949.  
(C) M. Sc. in 1. Mathematics, 2. Chemistry, 3. Physics, 4. Botany and 5. Zoology from July 1948 or 1949 and M. Sc. in Industrial Chemistry and Geology from 1951.  
(D) M. Com. from July 1948.
4. RESEARCH:—Some members are already engaged on original Research in pure and practical subjects is expected to be started in other subjects also, as soon equipment and other facilities are available.
5. ADMITTING LARGER NUMBERS in Intermediate (double sections ) and opening an Intermediate College for girls. It is also proposed to transfer Intermediate Arts and Commerce Classes to Darbar High School.
6. BUILDING REQUIREMENTS:—The University Inspectors insist that necessary buildings should be provided. It is proposed to meet the building requirements as follows:—

During 1947-48—(1) Addition of Arts Block for Arts and Law Libraries.

(2) Adding another storey to the Arts Block.

(3) Tutorial Block.

During 1948-49—Science Block, Gymnasium, Principal's Bungalow.

During 1948-49—(1) Hall and Administrative Block.

(2) Hostels.

B. Sc. and B. Com. classes were started in 1943 with the condition that the following buildings will be provided within 3 years of the termination of the war: one block of Laboratories, a Commerce Block, Hall, Hostel, and Principal's Bungalow. With the increase in numbers of students and the introduction of new subjects at various stages, additional accommodation for three Faculties would be required. A scheme has been drawn up and is being considered by the Government.

The University wants proper class-rooms and Laboratories and Hostel accommodation and to retain affiliation it is necessary to have some buildings during 1946-47 and have plans and programmes ready for the construction of entire buildings so that we could develop to attain what the Agra College or Merrut College, is at present.

Postgraduate classes have been started in many younger colleges in the neighbouring states. We have not yet started postgraduate classes primarily for want of accommodation. We have highly qualified, very competent, and experienced staff in the subjects in which it is proposed to start postgraduate classes. Quite a large number of students have to go out to distant places for postgraduate studies. More than 50% of the students who graduate from the College go to Agra, Lucknow, Allahabad, Benares or Nagpur for M. A. and Law, where as we could easily have these and M. Sc. and M. Com. classes and thus save the huge expenditure which an increasingly larger number of students have to incur by having to go out. Time is come when we cannot continue to lay our eggs in other people's nests to be hatched

and fostered step-motherly perhaps, by them. We must, make arrangements here for educating the local genius to the highest standards and achieve good results for the benefit of the people and of the state.

The college education in Marwar should grow by the development and expansion of this college and by the addition of new colleges and some of them should be endowed by wealthy people, trade and commerce.

#### **PROFESSORS OF JASWANT COLLEGE, JODHPUR IN 1893**

Pandit Suraj Prakash Wattal M.A., Chemistry Allahabad,  
Principal and Professor of Chemistry.

Lala Sangram Lal Kapur M. A., LL. B. Professor of English,  
(Mr. K. Ram Bhatji was appointed in his place in 1894.)

Mr. Raghuveer Sahai Verma M. A., Professor of Mathematics.  
(Mutha Nauratan Malji was appointed in his place in 1895.)

#### **ADDITIONAL STAFF APPOINTED IN 1896 WHEN B. A. CLASSES WERE STARTED.**

Mr. Ghasi Ram M. A. Professor of Logic and Philosophy.

Mr. Chaggan Lal B. A. Professor of Sanskrit.

Moulvi Muzaffar Ali Shah Professor of Persian.

#### **STAFF IN JULY (1903)**

1. Pt. Suraj Prakash Wattal M. A., Principal and Professor of Chemistry.
2. Mr. K. Rambhatji B. A. Professor of English and History.
3. Mr. Noni Lal Bhattacharya M. A. (Cal.) Professor of Mathematics.
4. Jogendra Mohandass Gupta M. A. (Cal.) Prof. of Philosophy and Logic.
5. Mr. Purshotam S. Dave B. A. Professor of Sanskrit.

6. Mr. S. N. Rao B. A. Asst. Professor of English.

7. Mr. Md. Mazaffer Ali Shah Professor of Persian.

#### STAFF IN (1928-1929)

A. P. Cox. Esq. M. A., I. E. S. Principal.

P. P. Shahani Esq. M. A (Honours in Philosophy) (Bombay), Vice-Principal & Reader in Philosophy.

Kanhayalal Mathur Esq. M. Sc. Allahabad, Reader in Mathematics.

S. B. Tatke Esq. M. A. (Hons. in Sanskrit) Allahabad, Kavya Tirthe, Rigveda Madhyama, Calcutta, Reader in Sanskrit.

W. V. Wadhvani Esq. M. A. (History and Economics, Bombay), Reader in Economics.

Dina Nath Bhargava Esq. M. A. in English, L. T. Allahabad, Reader in English.

R. K. Tripathi Esq. M. A. in Eng. Allahabad, Asst. Reader in English.

Abdul Baqui Esq. Maulvi Fazil Punjab, Reader in Persian.

#### SUCCESSION LISTS

##### *Principals:—*

1893-1926. Pt. Suraj Prakash Wattal M. A. (Chemistry) Allahabad.

1926-1934. Mr. A. P. Cox. M. A., I. E. S. (Rtd.).

1934— Mr. P. P. Shahani M. A. (Philosophy).

##### *Chemistry*

1893-1926. Pt. Suraj Prakash Wattal M. A. (Chemistry).

1914-1928. Mr. Narayan Prashad Mairah B. Sc. (Allahabad), Assistant Professor.

##### *English*

1893-1894. Lala Sangam Lal Kapur M. A., LL. B. of Agra.

1894-1927. Mr. K. Ram Bhattji B. A., Madras.

1906-1917. Mr. Shanker Narain Rao B. A. (Madras).

1925-25. Mr. Din Dayal Bedi M. A.

1928— Mr. D. N. Bhargava M. A.

### *Mathematics*

1893. Mr. Raghuveer Prashad Verma M. A.  
1894. Mr. Danesh Parshad M. A.  
1895-1900. Mutha Nauratan Malji B. A.  
1900-1901. Mr. Pyare Lal Tandon. M. A.  
1901-1902. Mr. Salig Ram Chobe.  
1900-1905. Mr. Ajodhya Prashad Bhargava B. A.  
1905-1906. Mr. Kumad Bihari Lal.  
1908-1913. Mr. Noni Lal Bhattacharya M. A. (Cal.)  
Mr. Satyandra Nath Gupta. (For few months Nov.  
1913--Jan. 1914).  
1914-1934 Mr. K. L. Mathur M. A. (Allahabad).

### *Philosophy and Logic*

- 1896-1900. Mr. Ghasi Ram M. A.  
1900-1907. Mr. Jadu Gopal Banerji M. A., B. L. (Cal.)  
1907-1913. Mr. Jogendra Mohan Dass Gupta M. A. (Cal.)  
1913-1915. Mr. Govind Ram G. Phalajni. M. A. (Bombay).

### *History*

- Mr. K. Ram Bhattji, B. A., Madras.  
Mr. M. S. Rao B. A., B. T.

### *Economics*

- 1913-1917. Mr. K. Ram Bhattji B. A.  
1918. Mr. H. L. (Hashmatrai Lekhraj) Chablani M. A. (Bombay)

### *Sanskrit*

- 1896-1899. Pt. Chaggan Lal Ji B. A.  
1899-1914. Pt. Purshotam Dave.  
1914. Pt. Chaggan Lal Hathi M. A. English (Allahabad).  
1914-1915. Mahamohopadhyaya Pt. Bisheshwar Nath Reu M. A.  
1915-1916. Mr. Janardhan Bhatt M. A., LL. B.  
1916-1938. Mr. Sripad B. Tatke M. A. (Allahabad).  
1938-1939. Mr. R. V. Kumbhare M. A., B. T., T. D. (London).

### *Persian*

- 1896-1926. Maulvi Muzaffar Ali Shah.

1926-1930. Mr. Abdul Baqi Munshi Fazil Punjab.  
*Librarian*

Mr. Mool Raj  
6-7-1911 „ Gulab Ram  
„ Mehtab Chand  
1914-1916 „ Nawab Ahmad Khan  
1916-1928 „ Abdul Latif  
1928-1929 „ C. D. Singha B. Com  
1929-1933 „ J. N. Bhargava, B. Com.

#### OTHER MEMBERS OF THE STAFF

Mr. Ashfaq Hussain M. A., L. T.  
1928-1935 Mr. S. S. Shukla M. A., L. T. Lecturer in English.  
1927-1930 Mr. N. K. Tiwari M. A. English and Hindi, Lecturer  
in Hindi.  
1929-1934 Mr. R. N. Roy, M. A. Lecturer in Logic and Philosophy.  
1931-1933 Mr. U. N. Rao M. Sc. Demonstrator in Physics and  
Chemistry.  
1933-1937 Mr. R. P. Pandey M. A. Lecturer in English.  
1938-1942 Mr. B. S. Nagi M. Sc. Lecturer in Physics.  
1938-1944 Mr. S. M. Sahai M. Sc. Lecturer in Physics (on leave).  
1933-1939 Mr. S. N. Goyal M. Sc. Lecturer in Physics.  
1943-1945 Mr. H. A. Ansari M. A. Lecturer in Urdu.

#### FIRST PRINCIPAL (1893-1926)

**Rai Sahib S. Pt. Suraj Prakashji Wattal M. Sc.**

Pandit Suraj Prakash Wattal came of a very learned family. His father Pt. Rattan Lal Ji was Deputy Collector in U. P. and was a great scholar of Persian. Panditji was born in 1863 and educated at various places in U. P. and received higher education at the Muir Central College, Allahabad. He got the M. Sc. degree in Chemistry in first division and is said to have been awarded a gold medal. He was appointed on the teaching staff of the M. C. College, Allahabad.

Pt. Suraj Prakash was appointed Principal of the Jaswant College and Superintendent of the Darbar Schools Jodhpur in 1893 and continued to guide the ship of education here for more than thirty three years upto October 1926.

He was a member of the first Senate of the Allahabad University. He was conferred the title of Rai Sahib in the New Year's honours list in 1925, though the titles for the workers in the field of education are as rare as rain drops in Marwar.

Education in Marwar in the early nineties of the last century was in infancy. Panditji was responsible for starting the College, developing the high schools and extending Primary and Middle Education in the towns and districts. The High School and College buildings owe their existence to him. The Rajput School came into existence during his tenure. His name shines in golden letters in the annals of the early Education in Marwar.

The man was greater than the administrator. He had devoted his life for the service of Saraswati. His outstanding qualities were simplicity and scholarship. He was an embodiment of the spirit of plain living and high thinking. Generations of students know him as an indulgent elder brother and were deeply impressed with his piety and love of learning. In his young age he did not have much regard for ceremonial religion scientist as he was and might have been regarded as an atheist by the more orthodox people. But in later life he developed a new out look on life. He became very orthodox and a staunch Sanatanist. He would not take food cooked by any body else and would cook it himself.

Pt. Suraj Prakash retired in October 1926. He spent the four years of his life after retirement in Jodhpur. He did not give up his books to the last and people of diverse interests used to collect by his bedside to benefit by his discourses. He was in bad health during his last days yet his industry was amazing. He used to sit up late in the night, reading and writing sheet after sheet of brown paper. Only his



death called a halt to his industry and quest for learning. He died of duodenal ulcer, on 17th November 1930.

He was a very affectionate father and was devoted to his family. He gave the best of education to his sons. He sent both his elder sons to England for technical studies and they occupy very high position in life. Mr. Anand Prakash Wattal is Chief Engineer Irrigation U. P. Mr. Inder Prakash Wattal B. A. J. C. 1921, was an Engineer in the Tata Iron Works, Jamshedpur and is now incharge Ice Factory, Jodhpur.

## SECOND PRINCIPAL

**Mr. A. P. Cox, M.A., I.E.S. (Rtd.) Director of Education and Principal Jaswant College 1926 to 1934.**

Mr. Aubrey Paul Cox was born in Christchurch on 30th May, 1881. He comes of an English family which had settled in New Zealand; His grand father was the Bishop of the Island and his father was a farmer. Both reared large families, the former had fourteen and the latter ten children. The grandson hates having the responsibility of a family, he dammed his parental instinct, with the result that it overflows with abounding affection to children in the numerous schools in his charge.

### *Education*

He was educated at the boy's High School and Christ's College and later went to Canterbury College, obtaining the M. A. degree of the New Zealand University in History and Politics. He was engaged as a teacher in the local colleges for some time, but not finding sufficient scope for his activities, he migrated to England in 1904. He took to teaching at Worcester, then Colet Court St. Paul London, and later in 1909 went to Cambridge and was admitted to Trinity Hall. He offered the Historical Tripos and got a second class Honours degree within two years. Though a very intelligent and painstaking student he excelled at games and sports. He won his College colours in New Zealand in sports football and tennis and at Cambridge got his college colours for

Football and Hockey, represented the University in Tennis fixtures eight times and was selected to run for Cambridge in the half mile race against London University.

#### *Inspector in U. P.*

After teaching for sometime at the famous Public School at Rugby he joined the Indian Educational Service in 1913 and was posted as Professor of History in the Muir Central College at Allahabad. Being more interested in schools and having had varied experience as a school-master, he was promoted to the post of Inspector of Schools in 1914. He organised games, sports and scouting activities in the schools of all the divisions of U. P., Fyzabad, Lucknow, Allahabad and Jhansi of which he held charge at different times. He volunteered to join the army in 1915 but was not spared till early 1918 and was later sent to the East Persian Cordon Training Corps where he remained for two years 1918-20 returning to India in 1920 after the Afghan war was finished.

In 1926, Mr. Cox was appointed the Director of Education, Principal, Jaswant College and Principal Rajput School in Jodhpur. It was here that his great work as an educationist, and organizer of games and sports and scouting was achieved.

#### *A great Scout*

The scout movement in Jodhpur was in its infancy, there being only 250 scouts, with little zeal in the boys and the teachers who carried on more or less the mechanics of the movement. Mr. Cox breathed new life and spirit in the movement and made it grow both in size and variety of its activities. The clubs and the scouts now number 8,000, the troops and some of the boys had been highly praised for their bearing and discipline in India and world Jamborees. Mr. Cox is the proud possessor of several recognitions: Medal of Merit and Bar; Silver Acorn and Silver Elephant.

#### *As an Educationist*

His work in the academic field has been no less important. He developed the college from a tiny institution with a few optional sub-

jects for the B. A. examination and Intermediate classes in science to a full fledged first class degree college for Arts, Science and Commerce degrees. He reorganized the Rajput Schools, and made its academic life which had been of poor quality improve greatly and produce students capable of taking to higher education. He reorganised the whole of the vernacular education of the state and the Marwar Middle Examination is a model now being partly followed throughout India. The Education Department as a whole has been reorganized, every school has improved both in methods of work and the attention paid to general life of its pupils. He started training institutions for male and female teachers and thus helped to improve teaching.

#### *Organisation of Physical Education and Games*

Mr. Cox's greatest work lay in the organizing of games and sports which were almost non-existent in Jodhpur when he came. His zeal for games and sports, his organizing talents, his indefatigable efforts and his genial personality had made boys and masters in Jodhpur games and sports-minded to a degree unknown in most parts of India. Nay, by organizing the R. S. I. C. Tournaments he has infused the same spirit in all the colleges in Rajputana. Mr. Cox. will be remembered as the founder and the ablest organizer of games and sports through which he had built up a sense of physical well-being and courage which was manifested and proved by the large number of students from schools and the college joining the various defence forces in the last war and proving their valour on the battle fields.

#### *His Popularity*

Genial in his manners and generous to his subordinates and pupils Mr. Cox will be remembered by thousands of them with happy and grateful memories.



### THIRD PRINCIPAL

**Mr. Prabhdass Premsingh Shahani M.A.**

#### *Brilliant Scholastic Career*

Born at Hyderabad Sind on 16th December, 1889, Mr. P. P. Shahani was sent to school rather late, but he surprised all the people who knew him by his work there and by taking his Matriculation at the age at which most of the boys did. Leaving the Hyderabad High School, he joined the D. J. Sind College, Karachi where he had a brilliant career. He graduated in 1911, standing first in Economics and History and thus scoring the much coveted Lalchand Hersamul Prize. Both on the score of his brilliant career at the College and his equally brilliant performance at the University Examination he was appointed a fellow of the Sind College the same year. He passed his M.A. Examination of the Bombay University with Second Class Honours standing second in the Philosophy Group in 1912. For being at the top of the successful Candidates from his college he was awarded the Maxwell Mellville Prize.

#### *Born Teacher*

Imperial Service had no charm, business had no glamour for the young Shahani who was determined to be a teacher. Nothing could suit his genius more. He accepted the Headmastership of the Shikarpur Hopeful Academy in 1913. The very next year he was appointed Professor of Philosophy at the Dayal Singh College, Lahore. He left Lahore only a year later and ( in 1915 ) joined the Jaswant College, Jodhpur and within a comparatively short time he was able to make a name as a teacher and a scholar.

#### *A Great Educationist*

For a long time he had been a member of the Senate of the Reconstituted Allahabad University and had worked on its Board of Studies. He has been a member of the Agra University Senate and on its Board of Studies in Philosophy ever since its inception. From 1943 to 1945 he was a member of the Executive Council of the

University too. He has been a Member of the Board of High School and Intermediate Education, Rajputana and Central India, ever since it came into existence and has been serving on its various Committees. His work here has been significantly useful, and with his vision and understanding, he has sponsored some great schemes, which only a man of his type could see through. Vocational Education in the High School owes its birth and development to his effort. The emphasis on Physical Education in the Institutions affiliated to the Board could not be there if he should not have worked so zealously to create a strong opinion in its favour. The new high school syllabus too is the result of his endeavours. Mr. Shahani was also associated with preparing the scheme of the University for Rajputana.

#### *A Benevolent Administrator*

In 1927 he was appointed the Vice Principal of this College, and in this capacity he made many useful changes. Apart from the change in the methods of instruction, he got for the College a well equipped gymnasium, extensive play-grounds and a set of class-rooms. The College now has a more dignified look. In 1934 Mr. Shahani was appointed the Principal, and these twelve years have been the period of remarkable progress and great glory in all the spheres of college life. It is very difficult even to briefly take stock of the achievements of his administration as Principal in this short note. The introduction of the new method of teaching in the College (whereby a student learns how to study), the admission of girl-students to the College Classes, the addition of the Technical Class for apprentices in the Railway and Electric Workshops, the popularisation of games and sports and the infusion of spirit of social service in the students of the College will remain everlastingly associated with his name. The B. Sc. and B. Com. classes were started mainly as the result of his efforts.

The system of compulsory 'TIFFIN for everybody' has been his gift. Mr. Shahani had laid the foundation of a Poor Boys' Fund years ago, and many a poor boy has benefitted from it.

It is an impossible task to analyse his composite personality. He

has left his mark in each of the four fields as an administrator, as an educationist, as a teacher, and as a philosopher. He has set high standard of punctuality, honesty, work, efficiency and a host of other virtues. He combines in himself catholic outlook, unerring judgement, unfailing benevolence, cultural leadership, educational foresight, administrative perfection, and erudite scholarship, which go to make him a personality of superhuman stature. His magnificent contribution to the academic, social and athletic life of the college, his undaunted efforts to release education from century-old tradition and to give new values to educational principles and methods have earned for him the gratitude of his colleagues and the esteem and warm affection of many generations of students.

### **EDUCATION OF GIRLS IN JASWANT COLLEGE**

Girls education in India is generally eyed with suspicion; with the result that very few girls come forward to receive higher education. It is a painful fact indeed that only 2% of our women are literate. As the world progresses towards the ideal of a perfect society, it is being realised by one and all that education of women should play an increasingly important part; for this would give courage and enthusiasm to establish their equality with men and getting for themselves the same status under law as men enjoy.

But unfortunately, even the highly educated people go about discussing the futility of giving their daughters college education. They argue that a women's best place in life is her home and they must stick to it. This may be true, but without education and a cultural background she is likely to turn a sweet home into hell. This feeling of not sending their daughters to the college must have been in Jodhpur, as elsewhere, with the result that till 1928-29 there was not a single girl-student in our college. There is hardly any social life in Jodhpur, much less any cultural inter-course and people shudder even to discuss the advantages of giving college education to girls.



There may have been some broad minded people in the past who thought sanely and wisely about co-education; but how to make a beginning was the question. They feared public opinion and hesitated to send their daughters to the college where there was not a single girl student.

But it was imperative that somebody should bell the cat disregarding the shouts of the society and the orthodox people. Miss Shakuntla Tatke took the lead and paved the way for others. Then followed others, although in scanty and insignificant numbers; but their very presence was significant enough. The hurdles of orthodoxy were crossed, the barriers broken, and now stage has been reached when even the local girls are also coming. I should like here to give the names, with the achievements of ex-girls students of our college.

1. MISS SHAKUNTLA TATKE ( Now Mrs. Bhagwat ) — Was the first girl student of the college. She joined college in 1929 and passed B. A. in 1934.

2. MISS RAJESHWARI DEVI ( Now Mrs. Brhm Prakash )—She joined college in 1934 and passed her B. A. in 1939. Being possessed of a strong literary taste she contributed short stories and essays to the College Magazine and her writing were much appreciated. She started Badminton in the College for girls which afforded them a healthy recreation. She took keen interest in music. She passed her B. T. and now is Inspectress of School at Ajmer Merwara. She has chosen a noble profession and we wish her all success.

3. MISS GANGU TATKE ( Mrs. Fahnaker )—She joined in 1934 and left in 1936.

4. MISS NALINI TATKE ( Miss Navari )—She joined in 1934. Took keen interest in Badminton and played with zest and enthusiasm.

5. MISS JHANVI TATKE ( Mrs. Deosthali )—She Joined in 1935 and left in 1936.

6. MISS AMBRITI BAI CHAGLANI—Joined the science side in 1937. Passed the Inter Science in 1939 and then left the college to



join the Lady Hardinge College for M. B., B. S. At present she is employed at the Lady Hardinge College.

7. MISS PRIYAMVADA GUPTA ( Mrs. Jindal )—She joined in 1937 and passed her B. A. in 1940. She gave a new impetus to the so-called 'Social activities' of the girl students in the college. She used to take part in almost all the literary activities of the college. She would freely take part in debates a sphere where only boys had the only monopoly so far. She is doing her M. A. Final.

8. MISS GOPI WADHWANI—She joined the college in 1941 and passed her Intermediate Arts in 1943 and bound herself in wedlock ties sooner than we expected.

9. MISS USUF CHAGTAI AND MISS PARVATI WADHWANI—Both had a very short stay at the college. They were forced by unfortunate circumstances to leave the college. One was not allowed by her community to proceed with her studies and the other had to leave on account of eye trouble.

10. MISS MOHINI HINGORANI—She joined the college in 1942 and passed her Inter Sc. in 1945. Calm and serene, she had a dignity of her own. We liked her immensely. She is at present at Karachi, in B. Sc. final. She is sure to come out with flying colours.

11. MISS NARGIS DALAL—She joined the college in 1942, passed her Inter Sc. in 1944 and then joined Lady Hardinge College for M. B., B. S. Quiet and unassuming she is pursuing the aim of her life with perseverance and courage. She will soon be Dr. Dalal.

12. MISS OM KUMARI—She joined the college in 1942, in the teeth of strong opposition and criticism from orthodox people of her community. She calmly braved the strings and won laurels. She happens to be the first Marwari girl (belonging to such an orthodox community the Brahmins) to have joined the college. Her parents really deserve commendation. She passed her Inter Sc. in 1944 and has now joined Lady Hardinge College for M. B., B. S.

13. MISS SUMAN PHADKE:—Joined the College in 1942, passed

her Inter Arts and is now at Indore doing her L. C. P. S. on State scholarship.

14. MISS SHAKUNTALA GUPTA ( Mrs. Lalit )—She joined the College in 1940 and passed her B. A. in 1944. She has a broad outlook on life. She thinks broadly and acts with dignity, while in College she used to take keen interest in games.

15. MISS ANNPOORNA KESHAP:— Her stay in the College was very short as she decided to go for L. C. P. S.

16. MISS SHANTI BHARGAVA:—Unfortunately she too had to leave the College very early on account of ill health.

17. MISS SHANTI VERMA ( Mrs. Chandanvanshi )—Joined in 1943. Passed the Intermediate Examination in 1945 and prepared herself to achieve another success. She was bound in wedlock ties. She is now Mrs. Chandravashi.

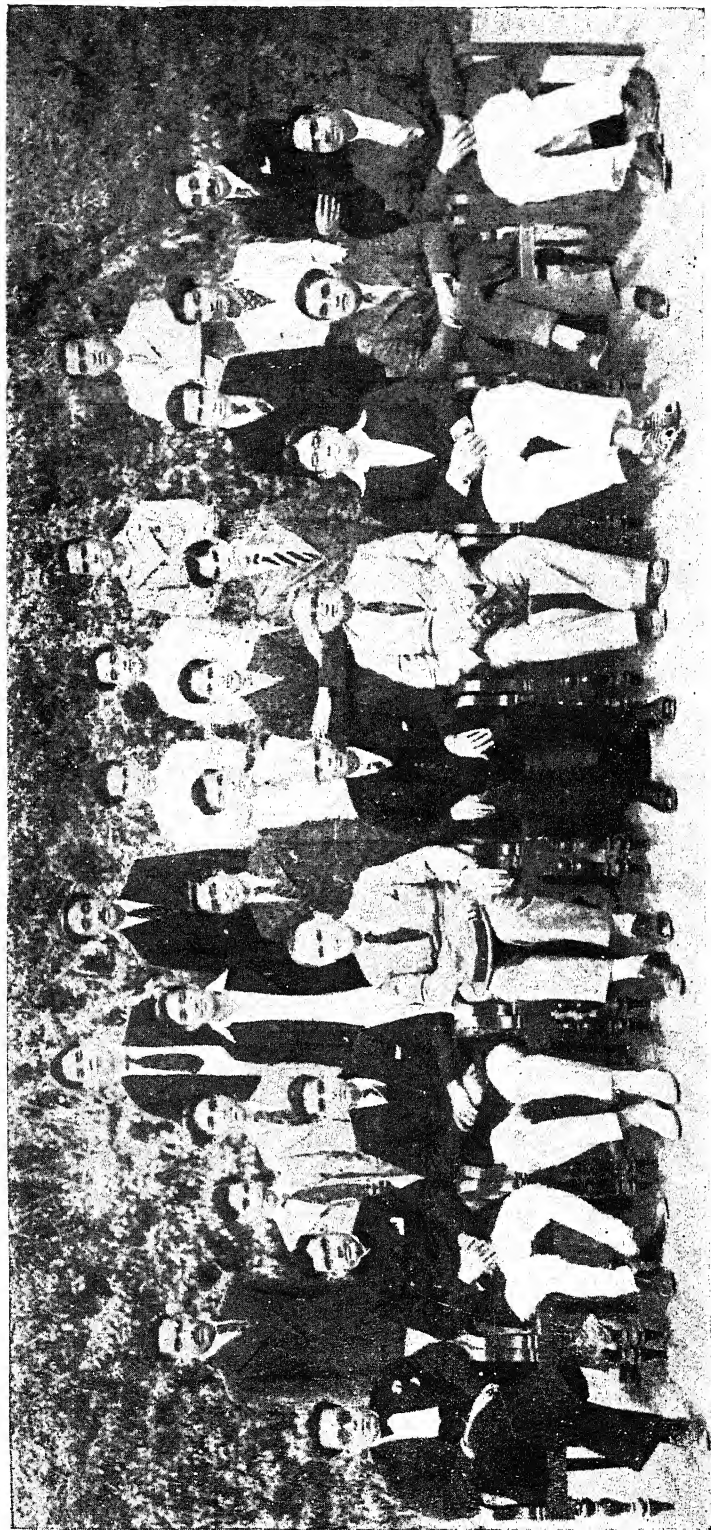
18. MISS SOBHAGYAWATI GUPTA:—She appears to have inherited the Literary traits of the Gupta Family. She joined in 1941. She passed her Inter Arts in 1944. She used to take part in almost all the literary activities of the College and amongst the girl students she used to be the moving spirit. She married recently.

19. MISS URMILA GUPTA:—Like her other sisters she also showed a keen interest in Literature and is an ardent student of the Hindi Literature. After passing B. A. in 1944 she has chosen the noble profession of a teacher and is now a teacher at St. Patrick School. She has recently appeared for M. A. ( previous ) in Hindi.

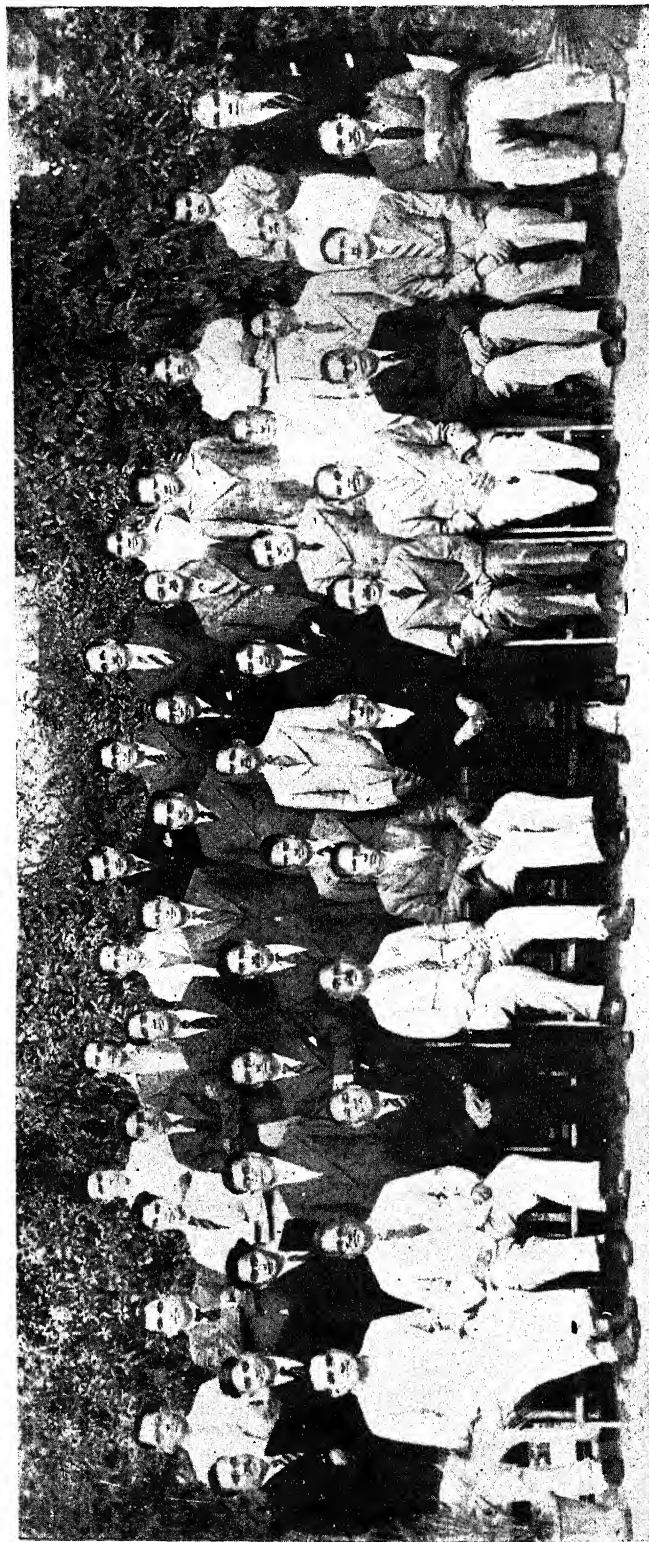
The unceasing list rolls on and the present group of girls has to traverse a long way to achieve their desired goal. Let us hope every one of them will do her best in life.

—Miss Sybil Fernandes.

MOCK TRIAL



JASWANT COLLEGE (GOLDEN JUBILEE)  
24th February 1946  
STAFF



## A NOTE ON PAST PROFESSORS

**H. Abdul Lateef S/o Hakeem Abdul Hakeem Sahib Nimaj-wala:** Born Feb. 1884; Clerk B. K. Rly. From April 1908-10; Passed Sub-overseer Examination from Hewett Engineering College, Lucknow in 1913; was Sub-Overseer in P. W. D. Sept. 1915 to July 1916; was librarian Jaswant College from 1st July 1916 to 1928; Clerk Jaswant College Office 1928-34; then clerk Vidyashala 1934-36; retired on 3rd August 1936. At present *Hikmat* and tuition work.

**Abdul Baqui:** Munshi Fazil Punjab. Was Professor of Persian from 1927 to 1930. He was a cricketeer and there are many anecdotes of his amiable nature and his exploits at the wicket.

**Ashfaq Hussain:** M. A., was lecturer in English for sometime and was lately professor at the Shia College, Lucknow U. P.

**Bhargava, Ayodhya Prasad:** Pandit, B. A., Sardarpura Jodhpur, Born 27th Oct. 1877; educated at Darbar High School and joined J. C. in 1893, the year the College was started; was appointed as Asst. Prof. of Science on 16th Oct. 1899 at J. C., transferred as Head Master to Nobles School in 1905 which post he held upto 1932 when he retired from service; An Hon. Magistrate for about seven years. In 1938 was appointed as Organiser to organise the Rajmahal Girls Middle School into a High School. He retired in 1940 on the appointment of a Head Mistress completing a record of devoted service to the cause of Education in Jodhpur.

**K. M. Bhattji:** B.A., Born Jan. 21, 1874; Graduated in 1896 from the Madras Christian College; appointed—Aug. 1897 Assistant Professor of English and History in Jaswant College Jodhpur; "One of the ablest and most successful professors in his time; very much liked by his students"; was transferred in Dec. 1905 to the Custom Department as Head Clerk Customs Branch, Mehakmakhas; appointed in October 1911 Superintendent of Customs vide C.R. 14. 10. 1911. Council resolved unanimously that having regard to Mr. Bhattji's hard work and the ungrudging assistance rendered by him to his immediate superiors the council accepts with pleasure the Finance Member's recommendation which is recognition of good work.



Mr. G. R. Goydir, Minister wrote about him in April 1913—"I could wish for no better type of official anywhere, absolutely trustworthy, particularly intelligent and painstaking and above all petty intrigue and subservience.....he is undoubtedly one of the best and ablest officials this State possesses. If he were to leave the service of this State—the Darbar should regard it as a misfortune of the State." In Sept. 1915 he became Secretary, Jodhpur Gowshalla; organised cheap grain shops and did particularly useful work in connection with the relief of stray cattle and control of cheap grain shops in the famines of 1915-16-17 and Plague and Influenza Epidemic of 1918. The Title of Rao Sahib was conferred by the Government of India in Jan. 1918. Retired from service—April 1918 and was given Good Service reward. Col. C.J. Windham C. I. E. Resident W. R. S. spoke about him (Nov. 1918) as a thorough going philanthropist whose heart beats only for the public welfare; He re-entered State Service in 1920 as Inspector of Schools and resigned after 5 months; re-entered service as Secretary Jodhpur Municipality and reclaimed Bhakatsager area in Sardarpura and so did some real, useful and lasting work for public benefit." Was appointed Superintendent Court of Wards—1929; and Secretary, Finance Department in November 1930, retired from service in September 1933. Mr. J. W. Young wrote in a letter to His Highness the Maharaja Sahib Bahadur "He will be a great loss to me personally and the State will lose a loyal, faithful and hard working officer of exceptional character, who has, with short intermission, served the State for 36 years . . . . He is a person who is known to and respected by every community in the State, for he has the qualities of a great ambassador amongst the different communities."

He was awarded a good service reward of Rs 8300/- and he received a letter of appreciation and personal thanks from His Highness the Maharaja Sahib.

He leads a retired and quite life at Karkala, South Kanara Distt; Madras, and occasionally visits Jodhpur.

**K. Ram Bhattji:** (Late) B. A., Madras in English, Sanskrit, Economics and History. Born in 1870, appointed Professor of English and History on 6th Nov., 1894; promoted to 275-350 grade on 1st Oct.,

1923 and died in 1927. He was a great scholar and his knowledge of English Literature was impressive.

**Bisheshwar Nath Ren:** M.A. joined the State service in 1910 A.D. and was appointed Curator of the State Museum in 1914 A. D.; worked as professor of Sanskrit in Jaswant College, Jodhpur from August 1914 to August 1915; Organized a public library along with the Museum in 1915 A. D.; was made Superintendent of the Sardar Museum and the Sumer Public Library in 1916 A. D.; was appointed Superintendent of the newly created Archaeological Department (including Museum, Historical Department, Manuscript Library, and Chandu Panchang) and the Sumer Public Library in 1926 A. D; was selected as a member of the Indian Historical Records Commission in 1938 A. D.; Received a special Sanad from His Highness the Maharaja Sahib Bahadur, Jodhpur in 1940 A. D.; Received the title of Mahamahopadhyaya in 1942 A. D.; Was appointed Examiner of M. A. (History) of the Benares Hindu University in 1942 A. D. Was selected expert advisor to the Committee for Ph. D. in Rajput History by the Agra University in 1945 A. D.; Received medals and prizes for his books etc.; Wrote the following books:—

- 1-3. भारत के प्राचीन राजवंश ३ भाग
4. राजा भोज
5. राष्ट्र कृत्यों का इतिहास
- 6-7. मारवाड़ का इतिहास २ भाग
8. History of Rashtrakutas (Prescribed in the M. A. of Calcutta University).
9. Glories of Marwar and the Glorious Rathors (Prescribed for M. A. of Lucknow University).
10. विश्वेश्वर स्मृति
11. आर्यदाय दर्पणः

and numerous other articles in English, Hindi and Sanskrit.

**Chabalani, Hashmatrai Lekh Raj:** Born 20th Sept. 1889; stood first in the University at Matriculation; educated at D. J. Sind College; Won Telang Medal in 1911; First a school master then a Prof. of History and Economics in several colleges, including Jaswant College, Jodhpur in 1918; and Elphinston College, Bombay. For sometime Principal,



Sind National College, Hyderabad; Subsequently Head of the Economics Department, Delhi University. Author of Books on Indian Currency and Exchange. was the Spokesman of the Sind Anti-Separationists. India sustained a great loss in his premature death in 1933.

**Chaggan Lal Pt.:** B.A. was the first professor of Sanskrit (1896-99)

**Chaggan Lal Tujishanker Hathi:** M. A., LL. B. Born 1883; Matric Jamnagar 1901; graduated from Jaswant College 1906; Passed M. A. 1908 from Muir Central College Allahabad; Asstt. Professor of English & Hostel Supdt. at the M. C. College 1909 to 1913. Passed LL. B. Prof. of Sanskrit Jaswant College 1914 and Assistant Supdt. Heshiyat (Managed estates) Raj Marwar from 1914 till his premature death in 1918.

**Danesh Parshad:** M. A. was professor of Mathematics for a short time in 1894.

**C. D. Naithani:** Born on 7th July 1914 in Naithana, District Garhwal, U. P. Matric 1932; Inter 1935; B. A. and M. A. (Economics) Allahabad; created one mile record (which holds uptill now) in Allahabad University: 4 Mnts. 41 Seconds and in cross country (6 miles) 32 Mts. 16 Seconds; Sports Captain 1936; Got Diploma in P. E. from YMCA College of Physical Education Madras; Was at Rampuria High School Bikaner for three months and Education Department Jodhpur for 9 months; Joined U. P. Govt. service as Asstt. Master—Physical Training; Promoted Superintendent (Physical) at Govt. Training College Agra and Allahabad and then transferred to Allahabad Training College and now Principal College of Physical Education, Allahabad in the Provincial Service grade.

**C. D. Sinha:** B. Com. was appointed Librarian in October 1928. He also helped the reader in Economics with I year arts teaching work. He left in 1929.

**Din Dayal Bedi:** (D) Born 1897 or 1898; Educated at Jodhpur and Lahore. Jaswant College 1914-1916; B. A. 1918; Student of Law in 1919; M. A., English Punjab University 1921; Professor of English at Jaswant College from 3rd Jan. 1925 to Dec. 1926; when appointed A. T. S., J. Rly.; varied and active life; Incharge special train to Dhara-ghdara in connection with the marriage of the Heir-Apparent Maharaj-

Kumar Shri Hanwant Singh ji in Feb. 1943; Promoted Deputy Traffic Manager J. Rly. 15th April 43; Acting Chief Traffic Manager 20th March 1944 to 30 April 1944 widely travelled; A personality; Untimely and sudden death on 28th Oct. 1944.

**Ghasi Ram:** M.A., was appointed Professor of Logic and Philosophy when B. A., classes were started in 1896. He served the College for about five years.

**Govind Ram G. Phalajni:** M. A., Bombay. Educated at D. J. Sind College, was professor of Philosophy and logic here from 1913 to 1915. Now an Astrologer at Sukker.

**H.A. Ansari:** M.A. Urdu; An old Boy of the College; was lecturer in Urdu for two years 1943-45. He was transferred to local Darbar High School. He has left pleasant memories of his short stay in the college.

**Jadu Gopal Banerjee:** M.A., B.L.; was Professor of philosophy and Logic in 1901-1907. He was granted leave without pay for 12 months. in 1907. He was a very popular professor and was very able. He left the College in 1907 after passing his B.L. Examination for practise as a lawyer in his native place, and is said to have died early.

**Janardhan Bhatt:** M. A., LL. B.; was professor of Sanskrit from 1915 to 1916.

**J. N. Bhargava:** B. Com.; was librarian in the College during the years 1929 to 1933. He is now doing business at Delhi.

**Jogendra Mohandass Gupta:** M. A. Calcutta; was professor of Logic and Philosophy during the years 1907 to 1913.

**Kanahiya Lal Mathur:** M. A., born 1-9-1888. appointed Professor on 1-9-1914; Retired July 1934.

**Mangi Lal Purohit:** was in the College office for sometime.

**Mitra A. K.:** B.Sc., B.T.; Dip. in P.E. Madras; Volunteered for active service; Lt. in Indian Army.

**Moulvi Muzaffar Ali Shah:** Prof. of Persian (1896-1926).

Moulvi Sahib came of a family of Persian Scholars, who have done a pioneering service in the realm of Urdu and Persian Instruction in Marwar. His father, Moulvi Ramzan Ali Shah Sahib, was the first Moulvi probably in the first regular School in Marwar opened in 1860. Moulvi

Sahib succeeded his father on his retirement as the Head Moulvi in the Darbar School in 1877.

When Intermediate Classes of Jaswant College were started in 1896, Moulvi Sahib taught Persian to the Matriculation Classes of the Darbar High School as well as to the Intermediate Classes. When the Jaswant College was separated from the Darbar High School, and he was taken exclusively in the College as the professor of Persian probably in 1910, his son Moulvi Asghar Ali Sahib succeeded him as the Head Moulvi in the Darbar High School.

Moulvi Sahib retired from the Jaswant College in 1926 after fifty years of service in the Education Department. The results of the Board and University Examinations of his subject of instruction had invariably been most creditable.

After his retirement from service in 1926 his service was considered to be essential in the compilation of the History of Marwar under the Archaeological Department. He served for three years by translating events from the Persian Histories, reading *firmans* and letters, difficult to read, with success, and deciphering Mohammaden coins.

When Persian was going to be abolished from the College, he was called upon to teach Intermediate and B. A., classes during the session, 1930-31. He readily accepted the honorary work. This cheerful acceptance was very highly appreciated by the Director of Education, Mr. A.P. Cox. He put in fifty-four years of his life in the faithful service of the State.

He was an authority in Persian. He had a thorough command over the language, and he used to speak Persian fluently. When His Majesty, Amir Habibullah Khan of Afghanistan visited Ajmer in 1905, he acted as an interpreter. He discharged his duty of interpretation, and explaining ancient monuments of Ajmer very successfully.

Moulvi Sahib commanded great respect and confidence of the Muslim Community. As the representative of the Muslims he rendered valuable multifarious service to the State in Public activities unconnected with the Education Department. It will be sufficient to give only two leading instances. He served unsparingly as the Secretary of the Islammia War Loan Committee during the last War from 1915 to 1918. He took a leading part in

the preparation of the Arch of Welcome, put up by the Mohammaden Community of Jodhpur on the occasion of the visit of His Royal Highness the Prince of Wales in 1925. These services have been highly appreciated.

In recognition of his own loyal service and the hereditary faithful service (in the formation of intermingled Sind Frontier from 1855 to 1860 by his father ) he was granted a life pension of Rupees Fifty in 1933. He enjoyed the pension till his death in 1944. It was made heritable to his son after his death, but it was reduced to Rs 30/-. This is a special favour and a rare privilege in the State, that speaks for the valuable and faithful service rendered.

One saw him hoary and tottering when he passed away peacefully at the age of eighty-four, in the month of March 1944.

His grandson, Mr. Zaffar Hussain B. A., LL. B., advocate Chief Court Jodhpur is on the Editorial Committee of the Jubilee Book.

**Narain Prasad Mairh:** B. Sc. (late) B. 9th July 1896 at Sambhar; B. Sc. from Maharaja College Jaipur 1910; Science teacher D. H. S. for 3 years; then Inspector of Schools for 9 months; Asstt. Professor of Physics, Chemistry and Math. for 13 years from 1914 to 1927; Principal Teachers Training School Vidayashala 1927 to 1938; Inspector of Schools from May 1938 till his death from heart failure in November 1938; Hobbies:—Social and Hygiene uplift work. He conducted many tours in Marwar villages and was charged with a true spirit of service.

**Nauratten Mal Mutha:** B. A., was professor of Mathematics from 1895 to 1900 when he was appointed Judge, Court Sardaran. He later became Psuine Judge and retired from service some years back.

**Negi, B. S.:** M. Sc. 1st Class Lucknow; was lecturer in Physics from 1938 to 1942. He was a good Tennis player and has some personal charm. He left us to join the Staff of the B. R. College at Agra and now has been awarded a Govt. of India Scholarship for higher studies in America.

**Noni Lal Bhattacharya:** (Late) M. A. Calcutta; was Professor of Mathematics from 1908 to 1915.

**Purushottam S. Dave Pandit:** B.A., was born on 13th Sept. 1873, he passed his Matric examination from the Government High School at

Amraoti (Berar). He graduated from Fergusson College Poona (Bombay University) in the year 1898. He was appointed Professor of Sanskrit in the Jaswant College in the year 1899 and remained there as such till 1914 when he was appointed Hakim. He retired in the year 1928 on medical grounds and died on 12th May, 1935..

**Pyare Lal Tandon:** M. A., was professor of Mathematics in 1900 and latter joined the Postal Service and was Superintendent of Post offices.

**Rao, M. S.:** B. A., L. T. (Madras); was Asst. Professor of History and English from 1906-1916; Head Master Darbar High School from 1916 to 1931; then Secretary to Judicial Minister Govt. of Jodhpur from Jan. 1931 to Sept., 1938; Retired from service on 1. 10. 1938. Address Sardarpura, Jodhpur.

**Mr. Raghuveer Sahai Verma:** M. A., was one of the first three professors appointed when the college was started in 1893. He left in the first session. He was the first Professor of Mathematics.

**R. N. Roy:** M. A., was lecturer in Logic and Philosophy from 1928 to 1934. He was an able and quiet person. He died of snake bite while on long leave during 1934-35.

**R. P. Pandey:** M. A., was lecturer in English from 1933-37. He left in 1937 to join the College Staff at Rajkot and is now in the Gwalior State Education Department as Professor of English.

**R. V. Kumbhare:** M. A., B. T., T. D. London. Was professor of Sanskrit in the College from 1938-39. He is a distinguished Old Boy of the College. Please refer to the Old Boys directory.

**Salig Ram Chobe:** M. A., of Main Puri U. P., was professor of Mathematics for sometime in 1901-1902.

**Sangam Lal:** M.A., LL.B., was one of the three Professors appointed when the College was started in 1893. He was the first professor of English. He soon went away to Ajmer as Professor of English in Mayo College Ajmer.

**S.M.S. Sahai:** M. Sc. was lecturer in Physics from 1938-44. He was a good sportsman and is at present on leave and is serving in the R. I. A. F.

**S. N. Goyal:** M. Sc., was lecturer in Physics for one year (1938-39). He is now at Merrut in the Technical College.



ARTS FACULTY STAFF—FEBRUARY, 1946



Mr. Hem Raj.



Mr. R. K. Tripathi.



Mr. T. G. Deokule.



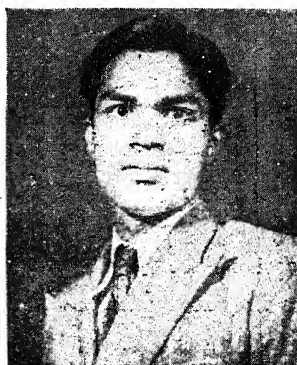
Mr. S.N. Gupta.



Mr. D. R. Upadhaya.



Mr. P. L. Bhargava.



Mr. D. C. Mathur



Mr. G. K. Vyas.

ARTS FACULTY STAFF—FEBRUARY, 1946.



Mr. P. N. Srivastava.



Mr. M. L. Sharma



Mr. D. N. Bhargava.



Mr. N. M. Qureshi.



Mr. S. T. A. Rizvi.



**Shukla S. S.:** M. A., L. T., was lecturer in English from 1928-35 and was Reader incharge of the College Magazine. He is now in Nepal.

**Tatke, Shripad Balwant:** M. A., Prof. of Sanskrit at the time of his death on 25th July 1938, was born 7-11-1888. He passed his M.A. in 1914 and was appointed professor in the Jaswant Collège on 20th Nov. 1916 which post he held for 22 years. He was a great scholar of Sanskrit and Marathi. He contributed a large number of research articles to various papers and annotated the principal works of Kalidas. The artistic in him found expression in his love of music. He devoted considerable time for the music club which owed its existence to him. He was very unassuming and jovial. He was a pioneer in the cause of female education here. His premature death was mourned by all his friends and students.

**Umanath Rao:** M. A. in Hindi and English was lecturer in Hindi from July 1927 to June 1930. He left us and probably went back to his *Alma mater* at Benarse.

**Tiwari, N. K.:** M. Sc., was lecturer in Chemistry from 1931 to 33. An Old Boy of the College, is Govt. Chemist P. W. D. Jodhpur.



## OLD BOY'S ASSOCIATION

(List of people who paid Rs. 51/- and above).

Name	Address	Amt. of Subs.
1. Rai Sahib Shah Gordhanlalji	Land Lord & Rais Kuchaman House Jodhpur	Rs. 501/-
2. Seth Gokal Chandji	Land Lord & Rais, Kuchaman House Jodhpur	Rs. 251/-
3. Kr. Bhawani Singhji	District and Session Judge Jodhpur	Rs. 201/-
4. Mr. M. G. Sanghi	Proprietor, Messrs. Sanghi Bros., Jodhpur	Rs. 151/-
5. Mehta Ranjeet Malji	Puisne Judge Jodhpur	Rs. 125/-
6. Lala Sukhdeo Narainji	Puisne Judge Jodhpur	Rs. 101/-
7. R. B. Mehta Jaswant Rajji	Superintendent Tribute Department, Jodhpur	Rs. 101/-
8. Modi Indra Nathji	Director of Local Bodies Jodhpur	Rs. 101/-
9. R. S. Billam Chandji	Finance Secretary, Jodhpur	Rs. 101/-
10. Lala Harish Chandji	Assistant to the Councillor to H. H. Jodhpur	Rs. 101/-
11. Pt. Nand Lalji	Secretary to Shree Bada Maharaj Kumar Sahib	Rs. 101/-
12. R. R. Mohan Singhji	Superintendent, Court of Wards, Jodhpur	Rs. 101/-
13. R. S. Kishan Puri	Director of Industries, Jodhpur	Rs. 101/-
14. Lala Kishori Lalji	Executive Engineer, P.W.D. Jodhpur	Rs. 101/-
15. Shree Dharji Kalla	Khandafalsa, Jodhpur	Rs. 101/-
16. Lala Niranji Swaroopji	Jagir Settlement Officer, Jodhpur	Rs. 101/-
17. Mr. M. A. Rao	Executive Engineer, J. Rly. Jodhpur	Rs. 101/-
18. Mr. Narnarainji Asopa	Dy. Traffic Manager (Commercial), J. Rly. Jodhpur	Rs. 101/-
19. Mr. M. V. Rao	Deputy Auditor, J. Rly. Jodhpur	Rs. 101/-
20. Lt. Col. Kanwar Shyam Singhji	Civil Liaison Officer, Jodhpur	Rs. 101/-
21. Captain Prem Singhji	Jodhpur Lancers Training Centre, Jodhpur	Rs. 101/-

22. Lt. Col. Chhotu Singh	Baloch Regiment, Karachi	Rs. 101/-
23. Ujwal Hetudanji	Council Secretary, Jodhpur	Rs. 101/-
24. K. Wahidulla Khanji	Revenue Secretary, Jodhpur	Rs. 101/-
25. Mr. Mool Chand Soni	Advocate, Jodhpur	Rs. 101/-
26. Mehta Govind Singhji	Assistant Revenue Commissioner Jodhpur	Rs. 101/-

**(List of people who paid Rs. 51/- each)**

27. P. Dharmendraji	Judicial Secretary, Jodhpur.
28. Th. Hari Singhji	Superintendent, Hasiyat Court, Jodhpur.
29. Th. Madho Singhji	Hakim Shergarh.
30. Mr. A. S. Mathur	Commissioner, Excise & Salt Dept., Jodhpur.
31. Pt. Jainathji Kunzru	Assistant Secretary, Mehkma-Khas, Jodhpur.
32. Lala Gehra Lalji	Naib Hakim, Bhinmal.
33. Kanwar Anop Singhji	Assistant Legal Rememberancer, Jodhpur.
34. Mr. Jai Narainji	Palace Engineer, Jodhpur.
35. Kr. Bijey Singhji	Revenue Inspector, Sojat.
36. Lala Bhawani Sahaiji	Commissioner of Customs, Jodhpur.
37. Kr. Tej Narainji Kak	Patta Officer, Jodhpur.
38. Vyas Magan Rajji	Superintendent Central Jail, Jodhpur.
39. Mohan Lalji Razdan	Controller of Prices, Jodhpur.
40. Har Narain Pandey	Water Works Superviser, Jodhpur.
41. Mr. Umanath Rao	Govt. Chemist, P. W. D., Jodhpur.
42. Pt. Iqbal Nathji	Assistant Revenue Commissioner, Jodhpur.
43. Bhanwar Vijai Singhji	Tehsildar, Merta.
44. P. Narain Prasadji Dave	Special Muafi Officer Jodhpur.
45. Capt. Ramdan Singhji	Jodhpur Lancers Training Centre, Jodhpur.
46. Jamadar Paddam Singh	-do-
47. Dadda Sajan Singhji	Moti chowk, Jodhpur.
48. Mr. Sanwaldan Ujwal	Registrar, Co-operative Dept. Jodhpur.
49. Pt. D. D. Sharma	Assistant Traffic Superintendent, Jodhpur.
50. Mr. Govind Mal Mehta	Advocate, Jodhpur.
51. Mr. Zaffar Hussain	Advocate, Jodhpur.
52. Mr. Paras Mal	Advocate, Jodhpur.
53. Mr. Maharatan	P. A. to Superintendent State Hotel Jodhpur.

54. Mr. Sohan Lal Manihar Advocate, Jodhpur.
55. Mr. Amrit Raj Kankaria -do-
56. Mr. Shyam Lal  
Shrimali -do-
57. Mr. Utsava Lalji -do-
58. Mr. Maghrajji Bhansali -do-
59. Mr. Sohan Nath Modi -do-
60. Mr. Zabar Raj Bhansali -do-
61. Mr. Sumer Chand  
Bhandari -do-
62. Mr. Manak Mal Singhvi -do-
63. Mr. Sukhdeo Mirdha Hakim, Parbatsar,
64. Pt. Purshottam Dass Judicial Superintendent, Jodhpur.  
Purohit
65. Th. Mool Singhji Hakim Didwana
66. Mr. R. V. Kumbhare Head Master, Chopasni School, Jodhpur.
67. Mr. Champa Lal Judicial Officer, Asop.  
Mathur
68. Mr. Balu Singh House Hold, Jodhpur.
69. Mr. Gordhan Singh Secretary Rajput Saba, Jodhpur.
70. Muntazim Bahadur Messrs. Sanghi Bros., Indore.  
S. G. Sanghi
71. Fl./Lt. O. P. Sanghi Ghashyam Bhawan, Jodhpur.
72. Mr. N. K. Sanghi -do-
73. Mr. Shamsheer Chand Mahkma Khas, Jodhpur.  
Bhandari
74. Mr. Laxmi Dharji Judicial Superintendent, Nagaur.
75. Mehta Than Chandji Advocate, Jodhpur.
76. Mr. Mishri Lal Uncle of Devi Chandji of Bhinmal
77. Major Raj Singh Commandant Jaipur Infantry Jaipur.
78. Mr. Bhupat Raj Advisor Lathi State.  
Mohon Lal Buch

We regret, it is not possible to give the complete list for want of space.

### JAIPUR GOLD MEDALISTS

- 1925 Inder Nath Modi
- 1926 Tej Bux Surana
- 1927 Sohan Singh
- 1928 Mag Raj Bhansali
- 1929 Amrit Lal Mathur
- 1930 Roshan Mal Mathur
- 1931 Tej Behari Lal
- 1932 M. Vaman Rao.
- 1933 B.B. Desai
- 1934 Anop Singh
- 1935 Nand Lal Singh
- 1936 Ranjeet Singh
- 1937 Paras Mal
- 1938 Ganesh Prashad Sharma
- 1939 Deenesh Chandra Mathur
- 1940 Gopi Kishan Vyas
- 1941 Suresh Chandra Mathur
- 1942 Lal Singh Ujjwal
- 1943 Sayar Mal
- 1944 Norman Cordoza
- 1945 Hans Raj Garg

### WATTAL SAMSKRIT PRIZE

Mr. K. R. Bhatji, the late professor of this college had donated a sum of Rs 100/- for awarding annually a prize in the name of Pt. Ratan Lal father of Pt. Suraj Prakashji Wattal.

This prize is awarded to the college student who passes the B. A. Examination from Jaswant College and obtains the highest marks in Samskrit.

### THE LIST OF THE WINNERS OF THIS PRIZE

- 1927 Mukand Das Taparia
- 1928 Moti Lal

1929 Amrit Lal K. Mathur  
 1930 Moti Singh  
 1931 Poonam Chand Bohra  
 1932 Fauj Raj Joshi  
 1933 Sanwant Raj Mehta  
 1934 Chawand Singh  
 1935 Nand Lal Singh  
 1936 Goverdhan Singh Chowdhery  
 1937 Mohan Lal Bhatt  
 1938 Jagdish Chandra Acharya  
 1939 Kalu Ram  
 1940 Gopi Krishna Vyas  
 1941 Dau Lal Joshi  
 1942 Umrao Mal Bohra  
 1943 Satya Narain Purohit  
 1944 Shree Chand Mehta  
 1945 Lekh Raj Sharma.

#### LIST OF STAFF ON 22-2-1946

1. Mr. P. P. Shahani M. A., Principal and Reader in Philosophy.
2. „ W. V. Wadhvani M. A., Vice-Principal and Reader in Economics.
3. „ S. D. Arora M. Sc., L. T. Head of the Faculty and Reader in Chemistry.
4. „ D. N. Bhargava M. A., L. T. Head of the Department of English.
5. „ S. R. Bahadur M. Sc., B. Sc. (Hons.) Reader in Zoology.
6. „ P. L. Nag M. Sc., L. T. Reader in Physics.
7. „ R. K. Tripathi. M. A. Reader in English.
8. „ H. D. Seth M. A. Reader in Mathematics. (Expired on 5-4-46).
9. „ Hem Raj M. A. Reader in History.
10. „ S. N. Gupta M. A. Reader in Hindi.
11. „ S. D. Pande M. A., B. Com., Head of the Faculty and Reader in Commerce.
12. „ A. K. Mathur M. A. Reader in English (on leave).
13. „ S. Sarup, M. A., M. Sc., Reader in Botany and English.

14. Mr. T. G. Deokule M. A. Lecturer in Logic and Philosophy.
15. „ N. C. Gupta M. A., B. Com., Lecturer in Commerce.
16. „ U. S. Gaur M. A. Lecturer in English.
17. „ Sardar Singh M. A., B. Com. Lecturer in Commerce.
18. „ R. P. Bhargava M. A., B. Com., Lecturer in Commerce.
19. „ Balak Ram M. A., B. Sc., Lecturer in Mathematics.
20. „ Deo Raj Upadhyaya M. A., Lecturer in Hindi and History.
21. „ K. C. Mehta M. A., B. Com. Lecturer in Commerce.
22. „ F. C. Gupta M. A., B. Com. Lecturer in Commerce.
23. „ Murari Lal Gupta M.A. Lecturer in English.
24. „ S. M. Sahai M. Sc. Lecturer in Physics (on Military Service).
25. „ P. L. Bhargava M. A. Lecturer in Sanskrit.
26. „ Mohan Lal B. A. Dip. in Ph. Ed. Physical Instructor.
27. „ D. C. Mathur M. A., LL. B. Lecturer in Philosophy and Librarian.
28. „ O. P. Bhargava M. A. (Eng. & Economics), B. Com., B. A.,  
Lecturer in Commerce.
29. „ S. C. Thanvi M. A., LL. B. Lecturer in English.
30. „ I. C. Gaur M. Sc., B. T. Lecturer in Chemistry.
31. „ Gopi Krishan Vyas M. A., Lecturer in English.
32. „ B. S. Shrivastava M. A., L. T. Lecturer in English.
33. „ Noor Mohammad Q. M. A., LL. B. Lecturer in Economics.
34. „ Jainti Parshad Bhatnagar M. A., B. Com. Lecturer in Commerce.
35. „ M. S. Rathore M. Sc. Lecturer in Biology.
36. „ G. C. Shivhare M. Sc. Lecturer in Chemistry.
37. „ Durga Parshad M. A., Eng. & Economics. Lecturer in Commerce.
38. „ Ranchore Lal M. Com. Lecturer in Commerce.
39. „ P. N. Srivastava M. A., L. T. Offg. Lecturer in English.
40. „ S. T. A. Rizvi M. A. Lecturer in Urdu.
41. „ S. Sunder Parshad Bhatnagar M. Sc. Offg. Lecturer in Physics.
42. „ N. D. Pathak, M. Sc. Lecturer in Physics.





## A NOTE ON MEMBERS OF THE PRESENT STAFF

### Faculty of Arts

**Wadhvani W. V., M. A.** Born 1890. B.A. Bombay (D.J. Sindh College, Karachi) 1910 in 2nd division; M. A. (Hist. & Econo.) in 1913; Professor at D. A. V. College Lahore 1915-1916; Joined J. C. Staff 1947; Member Faculty of Agra University since 1936; Member Senate since 1939; Member Board of studies 1939-45; and Committee of Courses in Economics of Agra University 1935-1944; Incharge sports since 1927; Vice Principal and Professor of Economics.

**Bhargava, D. N., M. A., L. T.** Born 1895; Early education at Agra. B. A. 1917; M. A. 1919; teacher K. R. High School Muttra 1919-22; Visharad 1922; Allahabad L. T. 1923; Lecturer Khurja College 1923-1927; Joined J. C. as Reader in English and Head of the English department 1927; All round sportsman. A Linguist; organised Rovering, Hockey and Volleyball and started Music Club and Dramatic Association in the college. Director and producer of Plays; Hobbies:—Music and gardening; Reader in English and Head of the Department.

**Tripathi, Rama Kant, M. A.** Born 1900; early education at the Govt. High School Cawnpore and Christ Church College, Cawnpore. Was awarded Duke of Edinburgh Gold Medal for Sanskrit; B. A. from Muir Central College, M. A. in 1925 2nd class 2nd. Joined J. C. staff 1926; Organised debating society. Published *Hindi Gadya Mimansa*, *Pratap Piyush* a life of Sir Partap Singh and a number of articles in leading Hindi and English magazines on educational and literary topics. Hobbies:—Letter and coin collecting and travelling. Reader in English.

**Hem Raj Gopal Ram, M. A.** Born 1898; M. A., in History Allahabad 1923 2nd div., Asst. Head Master Husband Memorial High School Ajmer 1919-23; Professor of History, Maharana's College Udaipur 1923-26. Professor of History and Economics in Bahauddin College, Junagadh 1926-29; Joined J. C. 1926. Games Secretary, Husband Memorial High School, Ajmer and Udaipur College. Chairman College Co-operative Stores, Junagadh, and organised Jaswant College Co-operative Stores. Member Committee of Courses in History and Civics, Rajputana Board. Hobbies:—Photography and Biochemics. Reader in History and Head of the Department.



**Gupta, Som Nath, M. A.**—Born 1905. Early education at Home and Amroha; Inter Science Allahabad; B. A. 1927. Law previous 1929; M. A. 1930 First class first. Joined J. C. staff in 1930. A distinguished debator and actor at school and college; Took part in school sports—won several prizes in long races and jumps; Captain Hockey eleven; Member University first net 1927-29; Captain University Tennis 1929; won the following:—

1. Doubles championship Inter Hostel University of Allahabad 1928-30.
2. Open and Handicap singles and doubles championship cup.
3. Open championship George Town Allahabad 1929.
4. Butler cup Doubles Runner up.

Jodhpur—

1. Marwar Championship 1930.
2. Jodhpur Railway doubles championship 1931-32-34-35 and 36.
3. Runner up—Rajputana Doubles Tournament 1934 and won more than a dozen other cups and winner and runner in several other tournaments at Allahabad and Jodhpur.

Writer Notional War Front; Broadcast talks and special programmes Jodhpur Radio; Has contributed articles to Hindi Magazines. Edited several selections in Hindi Prose and Poetry for classes ranging from Primary to University. Working upon a thesis for Ph. D. Agra University (Subject: The development of Hindi Dramatic Literature). Convenor of the Board of studies in Hindi Rajputana Board and Member Agra University Board of Studies in Hindi; Interested in fine arts, specially painting. Reader in Hindi and Head of the Department.

**Deokule, Trimbak Govind, M. A.**—Born 1906; Early education at Amalner, East Khandesh. Matric 1924, Bombay. Distinction in Mathematics; B. A. (Hons. in Philosophy) 1928; Fellow Wilson College, Bombay 1928-29; Bombay University; School of Economics and Sociology Research scholar 1928-30; M. A. 1931 1st Division; Prof.—S. N. D. T. Women's College Bombay 1932-33; Joined J. C. Staff 1934; Hobby:—Music. Lecturer in Logic and Philosophy.

**Deo Raj Upadhyaya, M. A.**—Born 1908; Matriculated 1924; M. A. History, 1931; M. A. Hindi 1932 (Patna University); contributes articles in Hindi; Translate 'Karl and Anna' into Hindi (Saraswati Press Benares);

Published *Sahitya Ki Rekha*—a collection of essays. Hobbies : writing. Lecturer in Hindi and History.

**Bhargava, Purushottam Lal M. A.**—Born 1909 at Alwar; Early education at Jodhpur and Lucknow. Matriculated in 1925. Inter 1927. Won the Lucknow Christian College Prize for General Proficiency in 1926. B. A. 1929, Lucknow University First in Sanskrit winning the Victoria Gold Medal 1929. Won University Gold Medal for Sanskrit debates 1929. M. A. Sanskrit 1931; Shastri 1932; First class first; M. A. History 1937 Nagpur; M. A. Hindi Agra 1941. Published Chandra Gupta Maurya which is recommended for M. A. History in Agra University and many articles and poems. Lecturer in Hindi S. D. P. College Beawar 1937-39. Working for Ph. D. Agra on Reconstruction of the history of Vedic India. Joined J. C. staff 1939. Lecturer in Sanskrit.

**Denesh Chandra Mathur M. A , LL. B.**—Born 1918; Early education at Jodhpur; Matriculated in 1935 with 1st division; Inter Sc. in 1937 1st class third in Rajputana Board with distinction in Mathematics; B. A. in 1937; Won Jaipur Gold Medal for being 1st from Jaswant College; Won Agra University and Jodhpur Govt. Merit Scholarships; Senior Prefect and Student Editor Jaswant College Magazine in 1939; Passed M. A. Philosophy, Agra University (from Meerut College) 1st class second; 1941 and LL. B. in 1942 1st class second. Joined J. C. Staff in 1942.

**Gopi Krishna Vyas M. A.**—Born Nov. 1919. Passed the ( A. V. ) Marwar Middle Examination in 1934 in 1st division topping the list with distinction in Mathematics and Sanskrit; Passed High School Examination in 1st class in 1936 with distinction in Mathematics & Sanskrit; Passed the B. A. Examination from the J. C. in 1st division in 1940; Awarded the Jaipur Gold Medal; Wattal Sanskrit Prize and the Jodhpur Government Scholarship for M. A. which he passed in 1942 and LL. B. ( Prev. ) in 1945 from the Allahabad University; the latter privately and in 1st division with 9th position in the University. Senior Prefect and Editor college magazine 1940, took part in debates, Social Uplift work and Music. Played Volleyball and Tenikoit. Lecturer in English since July 23, 1943.

**Qureshi, Noor Mohammad, M. A.**—Born 1921; Early education at Sambhar and Jaipur. Passed Middle (1935) and High School Examination

(1937) in first division. Scout troop leader; Secretary Debating Society and society committee; B. A. 1941 Maharaja's College Jaipur; Leader college Rover Crew and Secretary College Urdu Association and other societies. M. A. in Economics and LL. B. Aligarh University 1943 both in first division; President Debating Society University Hostel and held different offices of the hostel societies. Lecturer in Economics.

**Srivastava, P. N., M. A., B.T.**—Born 1917; early education at Orai; Matriculated in 1923; B. A. 1927 (D. A. V. College Cawnpore); LL. B. Allahabad 1929; B. T. Ajmer 1942; M. A. in English Agra University 1944; Advocate Allahabad 1931-33. Oudh Chief Court, 1933-35; Head-Master Hanwant School, Jodhpur 1935-44; Secretary Marwar Teachers Association 1938-39 and convener of various committees; won a number of prizes in English and Hindi Teacher's Debates, Music competitions (instrumental) and Tenikoit; Vice President Training College Union, Ajmer; stood first in Chatterjee Prize Debate and Miss Pie Prize Debate and second in Sargent Prize Debate. Hobby: Music. Joined Jaswant College 1944. Lecturer in English.

**Sharma, Mohan Lal B. A., Diploma Physical Education**—b. 1918. Early Education at Jodhpur, D. H. S. Matriculated with distinction in Science and Math. Captain Football and Sports; School colour for athletics; B. A. 1941; Dip. in P. Ed. Bombay 1945; Gymnastic leader in College for 4 years; college colour in Gymnastic; Vice Captain Football first eleven; represented college in Football and Sports at Rajputana State Inter College Tournaments; Physical Culturist, awarded prizes at the International physical excellence contests and first prize in the 'Physically Fit Sons of India' competitions; Hobbies: Photography and mechanics. Physical Instructor.

**Syed Turab Ahmed Rizvi, M. A.**—Born 1923; Early Education at Jabulpur. Matric 1939; B. A. 1943 Morris College Nagpur; M.A. Urdu Nagpur 1945; first class first, LL. B. same year. Editor College magazine President Literary Societies. Joined Jaswant College Oct, 1945; Lecturer in Urdu.

## SCIENCE FACULTY

**Arora, Shrinath Das M.Sc., L.T.**—Born 1901 and received early education at Chunar; M. Sc. First class Allahabad 1924. L. T. University of

Allahabad 1926, joined Jaswant College Staff, Nov. 1926. Member faculty of Science, Agra University and Rajputana Board and Convener, Board of studies in Chemistry (Rajputana Board) Hobby: Photography and Bridge. Reader in Chemistry and Head of the Science Faculty.

**Shiv Raj Bahadur, M. Sc., (B. Sc. Hons.)**—Born 1904. Early Education at Lucknow. Matric 1920 and 2nd in order of merit among science students ; got merit scholarship ; B. Sc., with honours in Zoology (1925) 1st Position merit scholarship for M. Sc. ; M. Sc., (1926) first class first. Research scholar 1926. Lecturer St. John's College 1927 ; Joined J. C. staff 1928. Hobbies:—Photography and music. Reader in Zoology and Head of the Department.

**Nag, Panna Lal M.Sc., L. T.**—Born 1899 ; M. Sc., Allahabad University 1927. Was working as Assistant Professor of Physics at the Ewing Christian College Allahabad before joining the Jaswant College. Reader in Physics and Head of the Department.

**Seth. Harnam Das M.A.**—Born 1900 at Sambhar; Early education at home and Ajmer ; Got merit scholarships throughout school and college career. Matric 1919 standing first in Rajputana; distinction in Mathematics and Hindi. Harris Gold Medal and a scholarship. Intermediate 1921 distinction in Mathematics ; B. A. 1923 distinction in Mathematics ; M. A. Mathematics Allahabad University in 1927 1st class first ; In between served in Khatri H. S., Agra ; Joined J. C. staff 1927. Member Hockey, Football and Cricket elevens at School and College ; Captain Football & Hockey ; represented Government College, Ajmer in English and Hindi debates, and participated in other social and literary activities and was awarded many prizes. Organised College games. Incharge of Football since 1927.

Several publications on mathematical and literary topics and many Hindi poems. An outstanding Hindi Poet.

Member of Faculty of Science Agra University 1933-44 and Board of studies 1942-44.

Member ( and Secretary for some years ) of Marwar Football League. Hobby:—Harijan Uplift and adult education, Hindi Poetry. Reader and Head of the Department. Expired on 5th April 1946.



**Shanti Sarup, M. A., M. Sc.**—Born 1904 ; M. Sc., Botany 1st Class and Certificate of Proficiency in French Lucknow University 1930 ; M. A., English Agra 1937, extra curricular course in Mathematics ; correspondence course in Mathematics F. R. H. S. 1929-34. Teacher Ryburn's Xian High School Kharar 1930-31; Joined J. C. 1931; Secretary Agra University Sports 1944 and Rajputana State Inter College Tournament 1942; Founder Secretary Cox Hockey League and Salerno Trophy Hockey Tournament ; Organised Jodhpur (Olympic) Volleyball teams ; Member University Cricket and School and College Hockey elevens ; Admiral F. C. College Boat Club ; Captain Lucknow University Volleyball team 1929-30 ; Prizes (first) in rowing ; for best shows in Volleyball, Hockey and Tennis ; President Meston Hostel Union 1929-30 ; Papers on *Sex Control in Papaya* ; *Growth of the shoot in Asparagus* ; *Abnormalities in Rose* ; Author of "Anatomy, Physiology and Hygiene", Introduction to Fungi ;  $\frac{1}{2}$  dozen booklets ; over 100 articles on popular, scientific, educational topics ; Jt. Editor *Akbar-i-Talim*, Urdu weekly Lahore ; Reader Incharge J. C. College Magazine since 1937 and organised extra curricular activities ; Warden College Hostel. Hobbies:—Gardening, Journalism and travelling. Reader in Botany & English.

**Balak Ram, M. A., B. Sc.**—Born 1903 ; Early education at Fatehgarh. B. Sc. Allahabad University 1926 1st division. 4th in order of merit; M.A. Previous Allahabad University 1927 1st class first ; M. A., Final Agra University 1928 first class first in Mathematics. Teacher Darbar High School 1928-36. Lecturer J. C. since 1937; all round sportsman and organiser of games and Tournaments. Games Superintendent Darbar High School and Incharge games Jaswant College 1937-45. Lecturer in Mathematics.

**Murari Lal Gupta, M.A.**—Born 1914 at Nainital and Matric from there in 1932 ; Inter Science in 1934 from K. R. Inter College Allahabad ; then passed B. A. and M. A., from Allahabad University.

In the School acted as the Secretary of the Dramatic Association ; Student Representative to the School Council and the General Captain of all the Games.

In the College, Captain of the Hockey Eleven and Vice-Captain of



the Football eleven. Represented the College in Tennis in All India Tennis Tournament.

In the University, Captain of the Hockey Eleven and colour holder in it for four years. Played for 'Allahabad District Tennis' as well.

Hobbies—Photography, Dramatics. Lecturer in English.

**Gaur, Iqbal Chand, M. Sc., B. T.**—Born 1915 at Srinagar. Educated at Gilgit and Srinagar. B. Sc. (Punjab) ; M. Sc., Lucknow 1938, 2nd Class 2nd position in the University ; B. T. (Punjab) ; First among science candidates. Won first position in Dr. Ram Nath Memorial Medal Science competition, Lahore 1940. Distinguished in School and College sports, Captain college, University Basket Ball Teams ; Lucknow University delegate to the Inter Science congress Jubilee 1938. Professor at Sikh Kanya Mahavidyalaya, Ferozepur 1940-42. At J. C. since 1942. Hobbies—Hiking. Lecturer in Chemistry.

**Mohan Singh Rathore, M. Sc.**—Born 1913. Matriculated in 1929. B. Sc. (Agra College) 1933; M. Sc. Zoology first in order of merit; student demonstrator 1932-33; Demonstrator Agra College 1935-38. Did some research work.

Famine Officer, Ajmer-Merwara 1939-40. Teacher, Husband Memorial High School, Ajmer 1941-43. Joined Jaswant College Staff in 1943. Hobbies:—Model making; fretwork; painting drawing. Lecturer in Biology.

**Prem Shanker Srivastava, M. A.**—Born 1920. Early education Brijnagar and Mission High School, Ajmer. Matric 1934; J. Government College Ajmer. B. A. 1938; M. A. English Lucknow University 1940. English teacher Oswal Jain High School, Ajmer—1940-41; J. Teachers' Training College, Ajmer, B. T. 1942; Senior English teacher Mission High School Ajmer 1942-43. Joined as Lecturer J. C., Jodhpur July 1943.

Won special silver medal for Poetry 1937 and Prize for Urdu Poetry for 1937 and 1938 Government College, Ajmer. Chief Editor, Teachers Training College Magazine Ajmer 1941-42.

Has contributed some literary articles in English, Urdu and Hindi to different Journals, Special study of Rabindra Nath Tagore. Lecturer in English.

**Shivhare, Girish Chandra M. Sc.**—Born on 20th October, 1923. Passed B. Sc. Examination from the Government College Ajmer. Held offices in various extra curricular activities. Passed M. Sc. Examination of University of Allahabad in Chemistry in 1943. Specialised in Inorganic Chemistry and in the analysis of ores and alloys and in the preparation of inorganic compounds.

Plays Cricket, Hockey and Volleyball. Joined the Jaswant College Staff in August 1943. Lecturer in Chemistry.

**N. D. Pathak, M. Sc., L. T.**—Born 1918; First Class M. Sc. in Physics from Agra University Specialised in Modern Physics, four years in the teaching profession. Hobbies:—Study of applied Physics, Astronomy, Educational Psychology, English Literature; Photography, Roller Skating, Swimming; Hiking in the hills. Lecturer in Physics.

**Shyam Sunder Parshad Bhatnagar, M. Sc.**—Born 1921. Education at Darbar High School. Matric II Division with Distinction in Math. Champion at School Pingpong 1937-38; Badminton 1938-39; Drama and Hockey. Inter Science Jaswant College 1939-41; Rajputana app: 1940; and College Colour in Hockey 1941; won Pingpong double, Tennis double and Single; B. Sc. St. Stephen's College Delhi. Merit Scholarship; Secretary Delhi University Hockey and College; Captain College Hockey eleven 1942-43; Captain Tennis; Secretary University Tennis; Vice-President games at Stephen's College 1944-45; Awarded "Colour Stick" and Sikar Cup for best Tennis Player; M. Sc., Delhi University. Lecturer in Physics.

## FACULTY OF COMMERCE

**Pande, Shiv Dutt, M. A., B. Com.**—Born 20th June; 1908. Took Commercial Diploma in 1926 in 1st division with distinction in Shorthand; B. Com. in 1928 in 2nd division; C. T. in 1929 with 1st division in Practice of Teaching; B. P. E. (Banglore) in 1930; M. A. Economics (Agra University) in 1934 in 2nd division. Got merit scholarships and prizes during School and College career and was awarded medal at the U. P. Elocutionary contest at Agra in 1928.

Joined J.C. Staff in 1930; Secretary, College Co-operative Stores since 1933; and Secretary, College Co-operative Credit and Thrift Society since 1940.

Member Faculty of Commerce, Agra University ; Member Committee of Courses in Commerce and on Panel of Inspectors, Rajputana Board.

Reader in Commerce and Head of the Commerce Department.

**Gupta, Nemi Chand M.A., B. Com., C. E. T. D. (Lond.)**—Born 14th Dec. 1898 at Agra. Educated at St. John's High School and St. John's College, Agra. Joined St. John's College Staff in Oct. 1921 and remained there till 1924 ; and then at Balwant Rajput College Agra 1924-29. Joined the J. C. Staff in July 1929 as incharge of the Commerce Classes. Worked as incharge of the Intermediate Arts, Economics 1941-43; and again transferred to Commerce in 1943. Member of the Commerce and Geography Committee of the Rajputana Board 1932-34; Member of the Faculty of Commerce of the Agra University. Lecturer in Commerce.

**Uma Shanker Gaur. M. A.**—Born 1906; Education at the Darbar High School and the Jaswant College. Passed B.A. in 1928 in the 2nd division; while at the college was the only merit scholarship holder in the B. A. classes; Secretary of the Excursion Committee 1925-27; of the Literary Association 1925-26; and of the Reading Room 1925-26 and student Editor of the English Section of the College Magazine 1927; was also the first Senior Prefect 1927-28 and a member of the college cricket eleven. Started as teacher at the Rajput School 1937; was appointed I/c of the Army class for preparing candidates for entrance to the Military academy Dehradun 1937; Joined J. C. in 1938. Lecturer in English.

**Sardar Singh Shishodia, M. A., B. Com.**—Born 5th Jan. 1909. Matriculated in 1926 from Balwant Rajput High School, Agra in I division. Intermediate in 1928 with 1st division and distinction in Shorthand. Awarded Scholarships. B. Com. from S. D. College Cawnpore in 1930. M. A. from Agra University in 1935. Took Proficiency examinations and L. C. C. in 1928. Passed Madhyama examination of Hindi Sahitya Sammelan, Prayag in 1929. Held several executive offices during school and college career; Secretary common room and debating society; Assistant Secretary Commerce Association and Registrar of the College Parliamentary Union; Incharge College Social Service League; Lecturer in Commerce.

**Bhargava, Rameshwar Prasad M. A., B. Com.**—Born 1906. Educated at S. D. College Cawnpore. Passed Intermediate Commerce in 1923. B.Com.

in 1926 with merit. M. A. Economics in 1928. Awarded a gold medal for proficiency in Typewriting. Got prizes and scholarships during the college career. Captain Hockey, Cricket and Tennis teams. Awarded the Championship Gold Medal for Games and Sports. Premier, S. D. College Union, Cawnpore. Professor of Commerce and Games Superintendent in S. D. P. College, Bewar (1928-39). Joined J. C. Staff in August 1939.

Sometime member, executive committee, Rajputana Hockey Association, Ajmer. Member, Committee of courses in commerce, Rajputana Board. Author of:—(1) 'BHUMANDAL' (Geography) for High School Classes. (2) Methods and Machinery of Business. Lecturer in Commerce.

**Mehta, Khem Chand M. A., B. Com.**—Born 6th Dec. 1913. Passed the Marwar Middle School Examination in 1927, and was awarded merit scholarship in 1928 and 1929. Passed High School Examination from Rajputana Board in 1929 from Darbar High School, Jodhpur. Joined J.C. in July 1929 and passed the Intermediate Examination in Commerce in 1931 from Rajputana Board. Graduated (Commerce) from Sanatan Dharma College, Cawnpore in 1933. Joined the J. C. Staff in July 1933. Passed M. A. Examination in Economics from Agra University in 1939. Lecturer in Commerce.

**Gupta, Fateh Chand M.A., B. Com.**—Born in April 1909. Passed M. A. and B. Com. examinations from Allahabad University in 1932 and 1930 respectively both in second division. Worked as Head Master of Aggarwala School Ajmer for two years. Joined S. D. P. College Beawar as lecturer in Commerce and remained there for two years before joining J. C. in 1938 as Lecturer in Commerce. Held various executive posts while at the University such as Prefect, Member of the Hostel executive committee. Incharge of Rovering from 1940-44. Lecturer in Commerce.

**Bhargava Omkar Prasad M. A. (English & Economics), B. Com., B.A.**—b. at Agra on 2nd December 1918. Educated at Agra and Allahabad. Matriculated in 1933 in 1st division. Inter (1935) and B.A. (1937) from Agra College. Took M. A. English from Allahabad University in 2nd division. M. A. in Economics from St. John's College Agra in 1941. B. Com. from Agra University in 1944 with merit.

Received scholarships and prizes in Essay competitions and indoor

games. Served for one year at K. R. Inter College, Muttra. Joined the J. C. Staff in 1942.

Hobbies:—Chess and Coin Collection. Lecturer in Commerce.

**Shree Chand Thanvi M. A., LL. B.**—Born 1913. Educated at Jodhpur; Joined Jaswant College 1933; B. A. 1937. Secretary and President Literary Society; won Roy Trophy Elocution Contest 1935. and other debate prizes. M. A. English and LL. B. Lucknow 1939. Veteran Volleyball player; got College colour and Rajputana colour; Captain of College 1936; Jodhpur Olympic team 1942 and Rajputana Olympic team 1942. Awarded Rajputana Olympic colour; Practised at the Bar from 1939 to July 1942. Advocate 1941-42; Joined J.C. as Lecturer in English on Aug. 8, 1942. Lecturer in English.

**Gupta, Durga Prasad M. A., (Eng. & Eco.) B.Com.**—Born 18th October, 1913. Educated at K. R. Inter College, Muttra and St. John's College Agra. Matriculated in 1931. B. Com. in II Class in 1935 with Merit; Took M. A. English, Agra University in 1937; M. A. Economics in II Class in 1942. Received Proficiency prizes during school and college career. Worked as Lecturer in English and Commerce in C. A. College Muttra; Marwari College Cawnpore; Maharaja's College, Jaipur; Assistant Warden, Maharaja's College, Jaipur; organised several extra mural activities. Editor school and college magazines; speaker and organiser of Mock Parliaments; Incharge of Excursion society. Favourite Games—Cricket, Chess and Card Games. Joined the Jaswant College, Jodhpur in Aug. 1943. Lecturer in Commerce.

**Bhatnagar, Jayanti Prasad M. A., B. Com.**—Born 1911. B. Com; M. A. Economics II division. Special study of many problem regarding Rural Industrialisation and many publications in that connection. Member College Sports Team; won Medals in Long races and rowing and swimming; Rowing individual championship and college colour. Held important offices in many college associations; Secretary D. A. V. College Cawnpore Boat Club. College delegate to the A. I. Educational Conference 1940. Received training in cottage industries and related problems, Joined Jodhpur Government service in 1938; Lecturer in Commerce.

**Ranchoor Lal, M. Com.**—Educated in Jodhpur. Matriculated in 1926. Joined the Jaswant College in 1st year Science; won championship prize

for games and sports. Left the college to join the Education Department. Took L. C. C. in 1932. Intermediate in Commerce in 1934. C. T. in 1935 in 1st Division. B. Com. in 1941. Secretary Marwar Schools Athletic Association (1938-42). Took M. Com. in 1944. from Lucknow University. Received several medals, cups, certificates and prizes in Football and sports at the University. Joined the J. C. Staff in 1944. Lecturer in Commerce.





## INTEGRATION, SUBLIMATION & IDEAL OF LIFE

THE world had witnessed the impending doom of humanity and had barely missed complete disaster. What remedies do psychologists suggest for the mental confusion in which humanity has been landed. The last words of psychology are Integration and Sublimation. What are they? Are they enough? If not what more is wanted to give humanity a new lead, a new road to recovery and peace?

### **Instincts and Integration**

Some of the recent psychologists under the influence of biological sciences had made a deep study of animal inheritance of man and had maintained that man was no more than a bundle of instinctive urges which, if properly integrated would make of him a completely integrated species able to adapt himself to his environment. The stimulus response psychology explains by showing how linkages are formed between the inherited propensities and their natural objects and grudgingly admits that it is possible that animals and man do go beyond the natural objects and condition their responses to new objects by a sort of transference and concentration of energy on the new object, thus the individual is conditioned to new objects and new activities e.g., the parental instinct naturally is linked to the individual's offspring but it can by association and concentration, transfer its energy and care for the young of other individuals and even of other species. The higher the animal in the scale of intelligence, the more capable is he of this ability of transferring the linkage to ever widening sphere of objects. This ability operates by seeing essential resemblances and often by ignoring inessential differences between the original natural objects and their intellectual substitutes. There is no limit to this process and the objects on which concentration of the natural energy of instincts may be directed can be even abstract and ideal in man. This extension of the principle may not be admitted by all psychologists but this is a fact as proved by the developing



of what are called sentiments. The mother who started by loving her baby, may come to love other babies and children and may acquire a sentiment for love of all children to whomsoever they belong, if she sees in all children the essential similarity of being human and if she forgets or ignores the differences of parentage, creed, colour and sex. Do not the ideal women teachers attain this sentiment? Such a sentiment if acquired may become a passion which possesses the individual and may determine a person's whole life and activity and may be the 'ruling passion strong unto death.' You have such a living example in Madame Montessori.

Had man only one instinct to develop in only one sentiment, the task of human life would have been easier. The fact that there are many natural propensities and the claims of the many have to be so well adjusted that the conflicts within them do not arise, or if they do, they are somehow to be settled peacefully within and without the individual, renders the task difficult. Some of those conflicts are at the conscious and others at the subconscious level of the individual's being, some are only within-between the different demands of the self and some are with the outside world and still others have both internal and external reference.

Some of the demands (external and internal) we fulfill, others we ignore, still others we repress and still others we integrate with the rest of the demands and lastly there are some whose energy we sublimate to higher purposes. Thus there are five ways of reacting to the instinctive and social demands made on us. Fulfilling them is the most natural and animal way (of being in the line of least resistance) but it is neither possible nor desirable to man to take this line invariably, if he always did, he may be no better than a brute or at best a very poor specimen of humanity. The excessive and intemperate ways of living may be the result which may produce suffering, pain and mental and moral decay and death, while ignoring inordinate or unreasonable demands is often the way of virtue. Repression may produce worse results, it happens when we love to fulfill them but would not, for fear of consequences or not facing their unreasonable nature, or when we would not squarely reason out: whether we need or need not fulfill them. If they are needed for a complete personality let them be adopted and integrated with the rest of the demands to form a complete character. But more often we do not follow this sage advice of the psychologist, we

repress them and form what are called complexes which give diseased mentality: giving rise to various kinds of neurotic disorders of personality.

#### **Sublimation**

But many a time the so-called integration is not possible, the claims of warring passions cannot be met, the only way is to decide the issues on a higher level of being by sublimating their energies to higher purposes.

The majority of human beings accept the conventional purposes and values and so long they confirm to them, they have 'securely integrated' personality, they are pious and righteous in their own way and do not worry to know themselves. They just live and attain an average moral man's status. But men who try to *know themselves*—men who introspect, soon find how they had fallen below the level of truly human beings and they begin their quest of higher purposes and values. They may find a master purpose around which they may build a strong sentiment-love any object concrete such as love of one's country or an abstract concept such as Justice or higher still the cultivation of the Good or God or Beautiful in Arts and Literature, or the love of 'Truth and its' search. They have sublimated all their human energies to the master motive and they get completely integrated: they can meet all situations with confidence and are sure of their conduct being right. So far the psychologist goes with us, but like the naive man does not ask how this grand process of sublimation works and what conditions it must fulfill so that it may be on right lines. Why not accept that the Devil who says, "Evil be though my Good" is integrated and sublimated to a single purpose? To the psychologist who is only concerned with mental processes and not their qualities, the question is either irrelevant or beyond the scope of his function. But the psychologist who refuses to limit himself proceeds and does enquire what will make good integration and true sublimation possible, in order to achieve the most beautiful personality.

Integration, sublimation and personality have been studied by the psychologist, but the qualifying concepts the Good, the True and the Beautiful have been left over to the philosopher, the saint and the saviour. It is these great souls who will give us the *Ideal of Life* which should develop the mastering passion which would render life into a well integrated, truly sublime and beautiful personality. What is the ideal?

For the teachers it is doubly necessary to be very clear as to the Ideal which they have consciously to cultivate in their own lives as citizens of the world and as examples to the youth in their charge.

I shall briefly put the three aspects of the Ideal from the pragmatic point of view.

Firstly the ideal is *Personal* i.e., it is to be conceived and attained within each personality. The prescription is (study the nature and function of your instincts and passions and discipline them so that they never exceed their purpose and function.) Integration consists in disciplining them so that the energy in them is at your service and never masters you and sublimation consists in continuous direction of their energy to higher and higher purposes revealed to you by your self-knowledge. *Self-discipline* and *Self-knowledge* are to be the watchwords of this aspect of the ideal.

Secondly the ideal is *Social*. Realize the extent of your indebtedness to society and consider how much you owe to it. If you did that fully, you will take from it no more than what you strictly need and give it very much more than you do, with the result that you would do unto others what they expect of you: you will love them and they will love you. This is being integrated to society. But you have a further function viz., you have positively to co-operate with larger and larger social units: family, community, nation, humanity, nay cosmos, in order to realize your mission in life. This is possible if you sublimate yourself to recognition of the *essential similarity of the humanity in you and the humanity in others* irrespective of caste, creed, colour and sex. Thus the social aspect of the ideal consists in ever increasing *self-forgetfulness* and *Seva*.

Thirdly the ideal is *Cosmic*. It consists in seeing the Logos or the Law-unity in Diversity in Nature; Unity of Humanity despite social and political distinctions of caste, creed, colour and race and above all the unity and *continuous progress of all science, arts and social and political life to realize the One and the Universal*: the One in all and all in One of the Upanishads. To realize this triple ideal we need to cultivate the four *Virtues*: *Gyan* (knowledge of self and science); *Tyag* (self-renunciation); *Prem* (love of all living beings) and *Bhakti* (Devotion to God).

## JODHPUR WATER SAGA

**A**FTER Adam had tasted the forbidden fruit in the garden of Eden, his next concern must have been WATER. Eversince, man has been haunted by the problem of water. The importance of the problem increased in proportion to the increase in population. Man, in his Herculean effort to insure sufficient supply, moved mountains to dam the rivers, scratched the entire surface of the earth with canals and ducts and drilled the crust of earth with wells and *nadis*.

As a proof of their mighty efforts, our ancestors have left behind many admirable relics of antiquity in the shape of canals, aqueducts and reservoirs which serve as monuments, of their ingenuity, rallying of labour and above all their architectural skill. Some of the old Roman and Greek aqueducts stand out as unexcelled examples. In mediæval India, massive tanks, *baories*, and *jhalaras* (stepped wells) in exquisite Indo-saracenic architecture speak of the stupendous labour and large amount of money expended, all for water. Deep wells were sunk several hundred feet in rocks to reach the uncertain subsoil water and numerous such gigantic enterprises were undertaken. But all these efforts did not ensure full sufficiency. And why? The answer is, we are moving in a vicious circle,—“more water, more population, and more population means more water.” Hence desired optimum in regard to water supply is never reached.

To illustrate this, we might recite the WATER SAGA of the City of Jodhpur.

The old capital of Marwar was shifted from Mandore to Jodhpur for several reasons, one of which must have been the meagreness of water resources at Mandore.

On the transfer of the capital, in the year 1459 (A.D.) Rao Jodhaji built the present Jodhpur Fort which encroached upon the hermitage of Saint Chiriya Nathji. As the story goes, the Saint is said to have

pronounced a curse of periodical water famine in the State. This is just heresay, periodical water famines have undoubtedly occurred through the years in Marwar as throughout the world.

Soon after 1460 Ranisagar Tank was constructed by Rani Jasmeda, of Rao Jodhaji; Padamsagar was constructed by Baldia Seth to commemorate his father Padma, and Chand Baori was constructed by Chand Kanwar Rani soon after. Later Jaita Bera was sunk and a State guard was posted at it, and the use of water was allowed under permit, which continues to this day in some form.

In 1515, Rao Gangoji constructed Gangelao for the free use of the general public residing around the Fort, and in 1608 Raja Soor Singhji laid the foundation stone of Soorsagar Tank near Raoti, and Bakhat-sagar was sunk in 1753 in the reign of Raja Bakhat Singhji.

Balsamand Lake which had been constructed much earlier in 1159 by Raja Balkaran Parihar, was extended by Maharaja Soor Singhji about the year 1611 and again extended by Maharaja Jaswant Singhji in whose reign, (1638-1678) Kaga Well, Ratanada Tank, and Shekhawatji's Tank were also constructed.

As population increased various wells, tanks, and *baories* were dug by various philanthropists and persons desirous of commemorating something or the other.

Thus, Gulab-sagar was constructed by Paswanji Gulab Rai of Maharaja Vijai Singhji in 1788, and so also Mahila Bagh Jhalara, similarly, Fateh-sagar was constructed by Maharaja Bhim Singhji in commemoration of his son Fateh Singhji, and similarly, Mansagar and Nathsar well, and Mahamindir Jhalara in 1804 by Maharaja Man Singhji. Lastly, Bai-ji-ka-Talab was constructed by the daughter of Maharaja Man Singhji.

The number of such works carried out from time to time is large, but a great impetus to water supply schemes was given in the reign of Maharaja Jaswant Singhji II (1872-1895), when Kailana was constructed in a famine year. Rani-sagar and Balsamand Bunds were raised, and a long length of ashlar faced canals was constructed to feed the City Tanks. The real and methodical work was undertaken by the first state Engineer Mr. W. Homes who took over charge in about 1883. He constructed the Kailana aqueduct to bring Kailana water to Bai-ji-ka-Tank, Rai-ka-bagh,



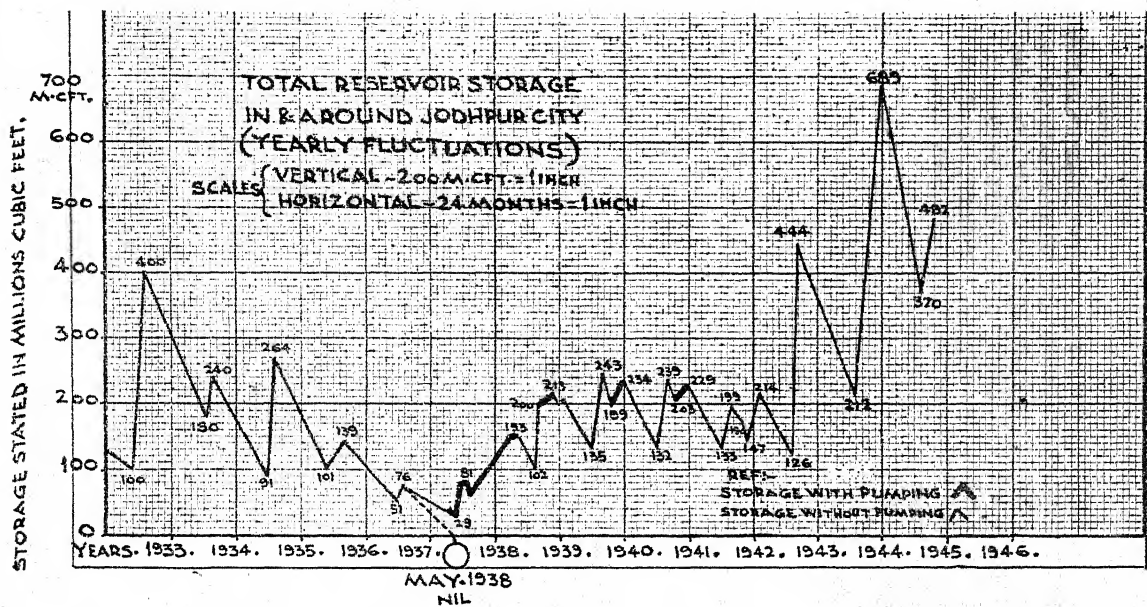
Chittar Hill Tank and Ratanada Tank and palace. This was a masterpiece of that time, the aqueduct being underground, above Nallas, over the City rampart walls, into 24" dia. C.I. pipe Siphons and over high arched masonry ducts. An excellent and successful enterprise indeed. He later introduced pipe water supply. At first, a 5" C.I. pipe line was laid by him from Home Sahib-ki-Bagachi near Kaga, where water was received from Balsamand, through a small duct in Gulab-sagar canal, and stored in a reservoir, filtered and put in 5" pipe line which supplied water to Rai-ka-bagh, and then diminishing in size supplied to Railway workshop, Central Jail, Abdullah Flour Mill, Home's Bungalow, R. Todd's Bungalow, and Residency Surgeon's Bungalow (Now Mr. Wilson's Bungalow). At some of these places water was again lifted by means of a Chinese wheel.

Water was also raised from Gulab-sagar by means of a Persian Wheel, filtered, and run into a 4" C.I. pipe line to supply 36 taps round about Mahila-bagh.

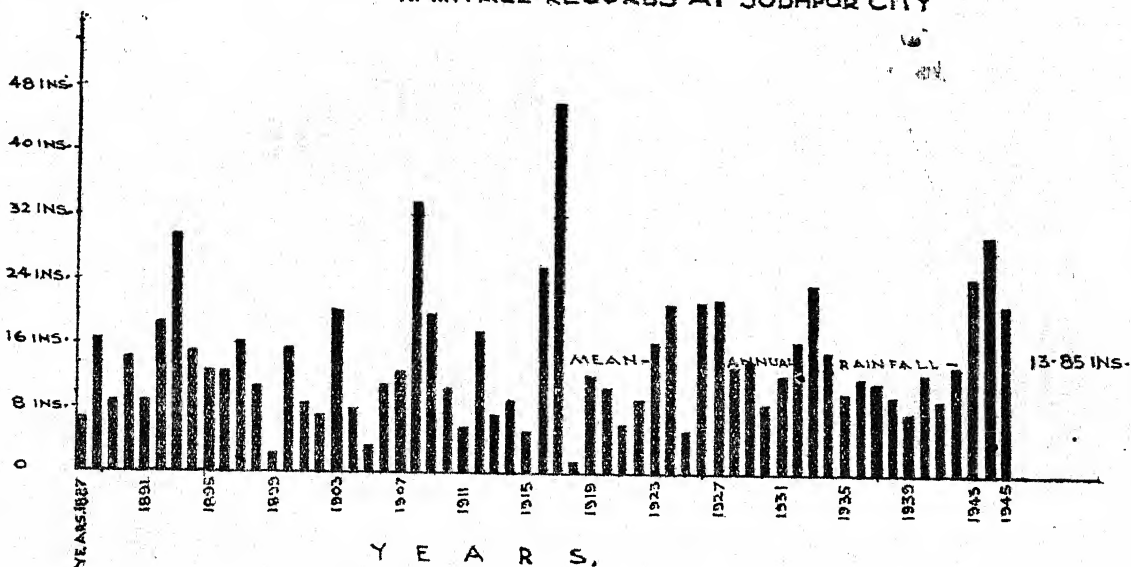
A similar filter *hauz* was constructed at Ratanada Jodha-Squadron from where at first water was taken to Ratanada palace by camel *pakhals*, but later, through a 4" pipe line. Another 4" pipe line was laid from Nath-sagar to Railway Station and Workshop and a 4" W.I. pipe with oil engine pump at Rani-sagar was installed to supply Fort.

Later in the time of Mr. D'closet, the Jodhpur Water Works began to take a definite shape.

A reservoir was constructed near Byasji-ka-Nohera near Sewanchi gate. This was filled from Kailana aqueduct, and a 4" pipe was laid from this to supply the Railway. Another ambitious scheme was launched to fill Gulab-sagar from Kailana through Kailana-aqueduct. Accordingly, a 9" earthenware pipe line was laid from the Khalia near Jagat-sagar to connect Gulab-sagar. The pipe was in cement joints and about 20 feet deep in trenches. But the pipe line burst at places with the first letting in of water. About a thousand iron clamps were made overnight, but these failed to secure the pipes. The Engineer in charge hurriedly referred to his Engineering-recipes-book, and in a big cauldren *Ral* brick-dust and *Til* oil were boiled into a paste to repair the earthen pipes. But this material flaked off on cooling. There was heavy rain in the evening and to the great relief of



### RAINFALL RECORDS AT JODHPUR CITY





THE UNIVERSITY OF CHICAGO



the Engineers, who were at the end of their resources at the time, Gulab-sagar was full by morning.

The water famine, which visited the City in the year 1868, 1879, 1891, 1899, 1905, 1911, 1915, 1918, 1925, 1930, and 1939 was the worst in 1899 (Sambat 1956)—vide rainfall chart—and still remembered as ~~PANACHA~~ <sup>CHA</sup> "the dreadful."

In this year, there was no water in wells and tanks in and around the City, except at Mahamindir Jhalara, Nath-sagar, Lachrajji-ki-Baori, Beryion-ki-Begechi, Narji-ki-Baori and Station Well. This supply was very meagre for the huge population. Balsamand was also dry, but a *jhalara* and a *baori* in Chail-bagh supplied some water through a Persian Wheel. The plight of the public even with all the existing arrangement was pitiable. The panicky public wandered from well to well throughout the night in search of drinking water. To improve matters, water was raised from wells in Nagorion-ka-Bera, and collected through a pulsometer pump in a 4" pipe line—(reclaimed from Ratanada palace) to the Gulab-sagar canal Khalia near Kishore Singhji's Baori. From there it flowed by gravity to some eight water troughs constructed in Bacha tank.

The whole night the pulso-meter pump worked and troughs were filled by 4 A.M. The public were let in then, and in two hours the troughs were dry. And then the panicky public were seen literally scrapping water with metal dishes or wetting cloth to collect droplets into their pots.

Thus, nature went on defying man's ingenuity and the problem of water supply continued to be as difficult as ever. Fortunately, next year there were rains and the situation improved.

Next Mr. O'Brien (S.E.), laid 4" (Sardar Main Line) line from Ratanada Filter House to supply Rao Rajas' and Maharajas' (A.D.Cs'.) Bungalows which were situated near the Ratanada palace—all without meters and at State cost, and another branch line was laid to connect the Residency Kothi.

In the time of Mr. C. Skelton, the 8" Balsamand main was laid from Balsamand to the Power House, and from there a 6" line to Baiji-ka-Tank, where 124 public Taps were installed. A 4" line took off from 8" Balsamand and supplied 163 taps at Gulab-sagar. The "*punghat*" at all

wells and *baories* with their old romance and folk songs inspired by it, began to disappear and an era of taps came in.

A 9" C. I. main was laid from Kailana to the Power House where two big steel Over-Head Tanks were constructed. Under the roof of these two tanks sat the then Water Works Incharge, Mr. Allabeli, with his table and chair (still preserved) and some assistants. That was the beginning of regular water works. From these overhead tanks various distributional water mains were laid to scrap the old ones. Some public taps were thus installed round about these mains.

Later, in the time of Mr. Cruikshank (S.E.) a 7" Tilwaria main was laid to supplement the Kailana supply. Then, gradually, in the times of Messers Makker and Stubbs more and more distributional mains and taps were added. But the water Supply still fell short of the demand.

In Col. Stewart's time storage at Kailana was augmented by improving canals and more service mains were laid. Upto 1925 water supply was free and un-metered. On 1-4-1925, first metered water connection was given to Thakur Vijay Singhji of Riyan.

Then the supply was about 7 lac gallons a day from Kailana and this being not sufficient, another 12" Kailana main to deliver (aided by 9" main) 13 lac gallons a day was laid under the charge of Mr. C. H. Wilson. This was considered ample for some years to come.

However the demand continued to rise and the Kailana supply itself proved inadequate. So supplies from various Jhalaras and wells were tapped, but Chiryia Nathji's old curse made its effect felt once again. Just at this time, the Lawn Polo-ground was laid out, but this was watered by Nathsagar Jhalara.

In 1931 water works was transferred to the P.W.D. with about 440 water consumers. The system was then re-organised completely by Mr. F. F. Fergusson (E. E.), who, assisted by Mr. Kishori Lal (A. E. E.) modernised the supply. More and more distributional mains were laid. Sand filters, at first crude, were installed at Fateh-sagar, and later in 1936 modern rapid gravity filters were installed near Chopasni Schools.

More and more facilities were provided. These coupled with increasing population tended to inflate the demand on supply. There were comparatively poor rains in 1930, 1931, and 1932. This led Mr. S.G. Edgar

(Superintending Engineer) to do some hard thinking for finding further resources. New catchments were added and all canals improved. But the target was yet to be reached.

In 1933 a new bundh known as the Umaid-sagar was constructed to impound 275 M. Cft. at a cost of about rupees two lacs.

This was partly full in 1933, but as it was not connected with the City, it lost most of its contents by evaporation and seepage before it could be linked into the Kailana main by a 16" main. It was disappointing.

The Geogological Survey of India had given their verdict on the absence of any artesian supply, this was supported by Sir William Stampe.

Thus locally, there was nothing more left to be exploited on or below the earths' surface. So the possible sources of water outside Jodhpur had to be tapped.

In 1936 a Scheme for a reservoir in the Arawali Hills was considered. Expert advice from eminent authorities on the subject, like Sir Bernard Darley, Mr. Gerald Lacey and Sir William Stampe were sought, and Arawali Scheme was dropped. Another Scheme known as Sumair Sumand Water Supply Scheme was taken up, and Mr. S. G. Edgar, under the kind patronage of His Highness the Maharaja Sahib Bahadur and Sir Donald M. Field, carried it out and completed it by April 1938 at a cost of rupees twenty four lacs. This was a big enterprise which involved the construction of a concrete lined channel and R.C.C. pipe from Summair Sumand Tank to Takhat-sagar Tank about 60 miles distance.

The Scheme had 7 R.C.C. Syphons under rivers enroute, and eight pumping stations (supplied with 11,000, 3000 Volt power) to raise water to total head of about 250, to impound the Takhat-sagar Dam, which was completed in 1938.

TOTAL WATER RESEVOIR STORAGE (MILLION CFT.)

1930	1934	1942	1946
100	265	482	689

This was presumed to solve our difficulties. But as ill-luck would have it, the War intervened and the supply mains could not be enlarged for want of pipe etc. Meanwhile the demand increased rapidly to 25 lac gallons a day in Kailana section only. Some improvised means of increasing the mains' capacity, by changing the sections of mains and boosting etc. were

adopted to increase the capacity to 26 lacs a day. But then, the boosting capacity of the Central Pumping Station at Filter House reached its limit and the water problem is still as tough as ever before.

A new pumping set is on order, but when it arrives some other factors, in addition to pipe problem, may crop up leaving the problem as difficult as ever.

What next is the question? Some blue prints may soon come out and may be unfolded in the Diamond Jubilee Number. Thus may be concluded the water saga of Jodhpur which had its beginning, but whose end is not in sight.

This is typical of the sagas all the world over.

Rev. W. M. RYBURN M. A.

### TRAINING IN SINCERITY—AN EDUCATIONAL TASK

THERE is evident in India today a tendency to evade reality. In many directions we find that people are, consciously and unconsciously, refusing to face the realities of life, the issues presented by our modern situation, and the demands which that situation makes on every member of the community. This is not confined to India, but our concern is with our own country, where this tendency is unmistakably evident.

This tendency shows itself in numbers of ways.

1. It shows itself in a very prevalent tendency to busy ourselves with routine and red-tape to such an extent that we become blind to the greater things of life. We become so immersed in pettifogging detail, in rules and regulations, that we become incapable of putting things in their correct perspective, and lose our sense of true values. An example of what I mean was quoted in the daily paper a little while ago. One of the municipal commissioners of the city of Delhi, one evening came across a strange sight. On the road, using the light from two street lamps, was an enthusiastic teacher conducting a night school for about thirty pupils, without rooms, or equipment, and with the light of the two street lamps

only. The Municipal Commissioner thought that the least that could be done was to have good strong bulbs put in, so that the light at least should be adequate. So on his request, a junior vice-president of the Committee had stronger bulbs installed. But when the matter came up for confirmation by the Municipal Committee, it was turned down on the score that night schools for children were illegal.

This is an exceptional example perhaps. But it shows up the tendency to evade reality by too great a concern with rules and red-tape to the exclusion of concern for real values in life.

2. Another way in which this tendency to evade reality shows itself is in the habit which has grown up in the last few years of living in the future with the result that the present is neglected. It is a commonplace to hear when any problem or need is discussed, the opinion that once India is free, than a solution of the problem in question will be found. And the result of this attitude is that people everywhere are inclined to sit back and do nothing now. Everything will be done when freedom is obtained. Now, while it may be true that a great many problems will be much more easily solved when India is free, it is equally true that unless we start to do what we can now, and unless we develop the habit of facing, now, our problems, when the day of freedom comes, little will be done. We are evading reality by putting off thinking about our present problems, putting off doing what we can to solve them under present conditions, and thinking that we can sit back and things will automatically right themselves once freedom comes. Such a course is simply self-delusion.

3. We tend to evade reality by taking up a negative attitude to any suggestion of something new which should be done, to any new way of looking at things, to any new method or experiment. Again and again I have had the experience, when putting forward a suggestion which is new to those who hear of it, of finding that the attitude to the suggestion is not that of trying to see how the suggestion could be put into practice, but is that of trying to find reasons why it could not be put into practice. In so many cases the first reaction to anything new is "It is impracticable" and "It cannot be done in our school", and this in spite of the fact that the thing in question has been done elsewhere. This negative attitude to new ideas is simply an attempt to evade reality, and cuts at the root of all



progress and of all true democracy, which is an adventure, and can only succeed when we have the positive, creative and adventurous attitude to life.

4. We tend to evade reality by thinking that talking can take the place of action. This tendency is found all over the world, but, partly due to the spirit of frustration which is abroad in India, partly due to the political conditions in the country, is very manifest in India. A little while ago I was talking to a Chinese gentleman, a very shrewd observer, and he made this point, that in India there was too much talking and not enough action. It is certain a very common temptation to which teachers often succumb. We are very apt to carry on as though by much talking we are making up for the lack of action by ourselves and our pupils. This may be quite unconscious. But the result is that everywhere we find words instead of deeds, which simply means that there is a vital insincerity in life.

There are many reasons for this evasion of reality with its resultant insincerity in life.

One is the political situation. When a people are ruled by a foreign power, there is always present a tendency to insincerity and to evasion of reality. The sense of frustration which is so prevalent is another reason. But probably the chief fault lies with the education which the youth of the country receives. If this problem is to be solved, then we have to pay particular attention to our schools and colleges and to the way in which the youth of the country is taught. Most of us can do little about the political situation. But we can, especially those of us who are teachers, do something about the education we are giving. This problem must be solved, if we are to have any hope of a democratic system successfully working. No democracy can have any chance of functioning successfully unless the citizens of the country are sincere, and prepared to face reality. This is axiomatic. Hence, if we wish to educate for democracy, we must educate for sincerity and courage of thought. This problem of insincerity must be brought to the forefront. It must be brought out into the open. So often the evasion of reality is unconscious. People do not realise what they are doing. The problem can never be solved until it is generally realised that it is a problem.

What then can we do in our schools and colleges to improve the situation?



In the first place we must educate our pupils so that they are trained in sincerity of thought and feeling. If we look into our educational work, that is, our actual work of teaching, we often find that, not to speak of training our pupils in sincerity, we actually train them to be insincere. We train them to think and say what they think we want them to think and say. We train them to feel what they think they ought to feel. The examination system is partly to blame for this. Naturally, when a pupil wishes to pass an examination he is very unlikely to put down in his answers to questions anything which he thinks the examiner will dislike. Whether he really believes it or not, he will write down what he thinks the examiner wants. I once heard of a student, who, in a theological examination, wrote two sets of answers to the questions. In one set he wrote what he knew the professor believed, and in the other set he wrote what he himself believed. The one set of answers he headed, "This is what you want." The other set he headed, "This is what I really believe." At least this student was sincere. But usually in an examination we do not have time to adopt such a method, and it is doubtful if every examiner would appreciate it, if we did have the time.

But the fact remains that, consciously and unconsciously, we inculcate in our pupils the habit of insincerity, by giving them the idea that they are to think as we do, or as the book says, and we fail to train them to think sincerely for themselves. Insufficient freedom for discussion and divergence of thought is given in the higher classes of schools and in colleges. The same fault is to be found in matters of feeling and appreciation. We teach pupils to admire a poem or a picture, not because they themselves feel that it is beautiful, but because everyone else seems to think so, and that therefore they too must feel as the rest do. The result is a blind conformity to mass opinion or feeling which is fundamentally insincere. In all our teaching one of our main objects should be to refrain from forcing opinions on pupils, while we help them to come to their own conclusions, to think and feel for themselves. The teacher is to be a guide, not a dictator.

Another fault that we find everywhere in our schools and colleges, is that teaching does not result in action. This is why talking unconsciously takes the place of action, with the resultant insincerity of life. The class-room

is all too often a place where the teacher talks and the pupils listen—sometimes—but no action results. This is especially true of subjects such as civics, moral teaching and religious teaching. Life will never be lived in any real fashion so long as we talk but do not act. As long as in our teaching method, we stress talking, discussion, reading, but do not stress the action that should result, so long will we be encouraging our pupils to evade reality. It must be a fundamental principle of all teaching method, whether in school or college, that what we do in the class-room must result in action. This is true right from the infant class to the M.A. class. Activity must be the ruling principle. Until this is the case, we will never be able to solve the problem with which we are faced, and we will never be able to produce those who will make a democratic system work successfully.

If this problem of insincerity in life is to be solved, we have to inculcate in our pupils, from their earliest days, the virtue of courage. It needs courage to be sincere. It needs courage not to be a "Yes" man or a "No" man. It needs courage to disagree with those who are our superior officers, and have the power to turn us out of our positions. It needs courage to hold an opinion different from the opinion of the majority of those among whom we live. Insincerity is often the direct result of cowardice. Thus, all we can do in schools and colleges to train our pupils to be courageous, will be of the greatest help in solving our problem. Courage is a virtue which is caught rather than taught. It is caught from a courageous teacher, from a true evaluation of the courage of characters in history and in contemporary life. It is not a thing that can be taught according to a set syllabus. But it is something which, in every class and in every lesson, the teacher can be suggesting by precept and chiefly by example. When we produce a generation of young people who have moral courage, then we will see the progress that we desire, and will be in a fair way towards preparing the ground for democracy.

"Let our object be our country, our whole country, and nothing but our country. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever."

—Daniel Webster.

## THE POET ON TRIAL

THE beginnings of a poet are pedestrian: before he can soar and dissolve into clouds of thought, he has to go through the process of being born and born he is—insipidly human. No physical monstrosity distinguishes the pregnant fire; for that matter the blustering Dizzy could have been the lachrymose Keats without any breach of nature. But the poet is human by sufferance. His soul frets and fulminates against this prolonged insult of enforced humanity. Soon poetry starts descending upon him; almost simultaneously, in a moment of terrified glee, he finds the earth sliding away from under his feet. Held aloft in an atmosphere of hallowed uncertainties and unhallowed certainties, obstinate questionings crop up. In a kingdom defiantly unterrestrial, the poet plays the cold Providence. — ‘Loose and absolved’ from all fetters of sanity his imagination exults in invoking meanings and mysteries into an unsuspecting tongueless nature, in stifling an intensely positive world into a welter of fortuitous similes and metaphors. Rationality, a cast-off weed, lies down below; the poet has done with it for the rest of his life.

Disconcertingly self-possessed the poet would scorn to defend himself: he is the master of a sphere all his own, where all others are intruders. He is galled by his human relations, by his human needs. Pilloried, he might shout that he is a worshipper of beauty, a student of humanity, the product of inspiration, a critic of life (From Chaucer to T.S. Eliot; poets have failed to decide upon the psychological measurements of their art). In reality he is merely a glorified escapist fleeing from the tumult of life into a self-constructed bower of words, a deserter from the ranks of humanity shuddering at the sight of sweat and blood. Always he is moaning about the two worlds ‘one dead, the other powerless to be born.’ He is Hamlet unmanned by excessive cogitation, recoiling from the damp touch of an utterly incomprehensible world and straying into the uncanny splendours

of the classic past like a dazed somnambulist. Transplant him from his ivory tower on to the bench of an engine-driver: he would droop, transform himself into the stricken Lady of Shallot and melt into thin air.

At the sight of a single ray coming through the solitary chink in the apothecary's office, Keats, darted off to 'Oberon and faeryland'; Spenser utilised the wastes of Ireland as an excuse for his full-blooded pageants; very unaccountably Wordsworth descried "a spirit in the woods." And the tribe of Saintsburys and Raleighs is there to legitimise all, to distill rarified wisdom from any quixotism of thought. But surely genius can be expended more fruitfully. Imagine Louis XIV or Napoleon letting themselves off in smokes of poetry and you have France wallowing in the mediæval mud right upto the 19th century, incapable of gate-crashing into the idea of human liberty. No prime-minister of England attempted to be a poet for a change and Frederick's weakness for Voltaire and poetry was purely Pickwickian. While the accident of Morley's writing good prose did not deter him from drafting the Minto-Morley Reforms, poetry would seem to possess a great capacity for incapacitating its victim for all practical purposes. To me, it is the last refuge of negative genius.

Theoretically the novelist's repertoire is the same as that of the poet-life trickling through the sieve of the artist's imagination. But here fancy does not roam wild and fantastic (barring, of course, the avowed acrobats like Hugh Walpole and others). Dead in the dross pages of des Commynes, Louis XI strides into a deathless life in Quenten Durward; Trevelyan on James I, unaided by Scott, is grossly inadequate. Arthur Pendennis I have encountered many times on the G. C. Pall Mall; also persons who were only deterred from developing into full-fledged Heathcliffs by the absence of Wuthering Heights. And all these are aglow with the throb of life as Sir Guyon is not, as Gloriana is not compared to Kenilworth's Elizabeth. They are not driven into me by the hectoring wraith of an obstinate critic. From Chaucer to Swinburne, on the other hand, the poet has loved legends, perhaps because he can un-legend them to the top of his bent and be sure they will not become anything else. On 'charmed magic casements, opening on the foam of perilous seas in faery lands forlorn' he is ubiquitous. Sometimes when Colvin and Garrod are away I am appalled by the waste of energy in Endymion and Hyperion; living in the midst of Victorian problems,

Tennyson's Arthurian lapses are inexcusable. Not only Keats and Tennyson, but all others, drug themselves with silken dreams in a world of their own—unhappy Canutes bidding eternal defiance to unheeding waves. Frantically they struggle to retain their poise, to confine themselves to the 'forest dim.' But do they? The world is too much with them and too much for them. Even so stout an isolationist as Keats meditated a return to humanity. But so soon as they emerge from their Crusoeish fastnesses disaster overtakes them. Compare Spenser painting the nude and Spenser castigating the Elizabethan court; compare Milton creating the Promethean Satan and Milton gory, abusive and undignified in his Puritan frenzy; compare Tennyson singing 'Come into the garden, Maud' under the shadow of stars and Tennyson spouting chivalric nonsense about the righteousness of wars. And if I were the Wedding Guest, I would defy a whole platoon of Ancient Mariners with their aggregate of skinny hands and glittering eyes!

The transition from 'music of the spheres' to the 'still sad music of humanity' unhinges them quite, their self-assurance killed. Their desultory excursions in human affairs are fundamentally secondary; meant in some obscure way to save their face: but their effort always is to poetize humanity rather than humanize their poetry.

Their portrayal of love—the most primal of human passions—is often most touching but it certainly is not what we know about it. Porphyro all lovers in Keats are mild variations of Porphyro—swoons before the luscious charms of sweet Madeline! I would have done something else. Maud's lover begins as Charles Boyer and ends as Humphrey Bogart. Browning—Chesterton claims him to be the most inward of Love poets—talks something about meeting his beloved in the next world (the same fellow who grabbed Elizabeth Barrett from a sick bed right under the nose of an Heathcliffian father). The Eastern poets make interminable fuss about moles and ringlets and coral lips and tears indispensable to thaw the heart of the beloved. All of them seem to possess the unhappy knack of suddenly landing upon a sane man, stripping him of his senses, robbing him of his natural speech and sound heart and then withdrawing to a distance to contemplate the results of their handiwork. Love certainly is slightly more ideal than what Hemingway, Aldous Huxley or Vicki Baum would have us believe (of course crazy millionaires and love-lorn heiresses can go about



stripping themselves as they list) but then if the women of 'Eyeless in Gaza' or Berlin Hotel are not pictures of modesty, Elizabeth Bennet and Jane Eyre certainly are and it would be wrong to forget that the former are as true to the post-atomic life as the latter are to the Victorian smugness. Poetry, encrusted by idealization or laden with fumes of denunciation, gives a wide berth to verisimilitude. Because Hardy happened to be a poet, his novels are ruined by lyrical or melodramatic hiccoughs.

In spite of Stevenson's warning about male worthlessness, most of us do rhyme ourselves into love (thanks to ladies) but then even sturdy oaks like Henry Esmond and Rhett Butlers can reason themselves out of it and live happily afterwards. Dobbin having wasted all his life in chasing Amelia found solace in the History of the Panjaub. It was Troy, not Gabriel who got singed by the flame of love. This is life and failure at love has never been the way out of it. The poet, however, in his momentary divagations from legends and mythology would do something like this—Blenheim for Henry Esmond; a sudden fall from the horse and a broken neck for Rhett Butler; Waterloo and a grave by the side of Osborne's with a repentant Amelia fainting upon it for Dob; sudden disappearance of Troy and Bathsheba into some nebulous arcadia of bliss with Gabriel heroically meeting the fate of Enoch Arden.

The poet stands or falls as the interpreter of our finer passions: if his excesses be allowed as a guerdon for his gift of fine speech, he does lay us bare in certain moods. But then I would rather go unhelped. When a man falls in love he himself is capable of all the poetry he needs: Sam Weller's Valentine is impeccable. If I do meet a friend (one seldom does) over whose loss I have to mourn, the task would be much simpler and much more incoherent than In Memoriam. I would rather enjoy a landscape in its physical presence than expend my appetite in digesting a laboured piece from Tennyson. Why must, the poet always interpose himself between ourselves and our instincts, arrogate to himself the self-appointed task of interpreting our feelings? Why indeed!

Groping after immortality, poets have a tendency to edge off into theorists about Art, about Politics and Psychology, about Theology. Art being the parent shell of poetry, they know it well. No longer incommoded by the incoherence of poetry their hearts acquire the correct beat, their

words the right cadence. And poets can produce good prose so long as the mood of 'all passion spent' lasts. Barring Art, it does not. They all like to dabble in politics, partly to parade their pedantic dogmatism, partly to signify their awareness of the present. As if by a miracle of insight Wordsworth divined the true nature of the French Revolution: the poet in him soon out-burked Burke himself in pouring anathemas upon the first movement of human liberty. Milton in his political pamphlets is a ghastly sight. Byron's ode to Napoleon remains a marvel of poetical impudence. As for poets lurking amidst the subterranean undergrowths of human mind or donning the surplice to retail christian doctrines, I have yet to meet a scholar—as distinct from professed apologists—who relish them. Iqbal strangled the wider humanity of his early poetry in panislamist bogs. The decisive nullity of *Essay on Man* signifies the dangers of a poet trying to be wise.

And what part have poets played in world movements—beginning with Renaissance, ending with the Bolshevik Revolution. None that I know of. History holds itself sternly aloof from poetry. Poets inexorably are the products of their age but the age in determining its pattern takes no note of its poets. The 19th century was spanned by three figures—Napoleon, Metternich and Bismarck; imagine anyone of them writing a sonnet. Babur was a poet but it was in a different capacity he founded the Moghul Empire: with Bahadur Shah only poetry remained and he died in Rangoon. Too much poetry is symbolic of decay, death. The Lucknow School of Urdu poetry touched its meridian when the Nawabs were in the last throes of decomposition. The sudden effulgence of the Court of Ghazna was succeeded by the completest darkness. Poetry is born of opulence and prosperity and loves to masquerade as the sole receptacle of human woe. The poetry of masses is different: it is written in blood and accompanied by earthquakes. The poet habituated to proceed from precedent to precedent looks askance at them and regards them as anomalies too lurid to be recognised. The Romantic Revolt, born of Rousseau and the French Revolution merely records a change in the nature of dreams; they cease to be glassy and become vibrant with yearning and hope. But I'd rather be a Pagan suckled in a creed outworn; I'd have to be done with life first before, like an invalid unfit for battle, I have to rest content with dreams and their dread vacuity.



A word about the pseud—poets of our class rooms—a species formidable in its strength and numbers. In my VI year a bearded friend of mine went 'potty' over a girl with rather sweet eyes. Good-humouredly she gave him a long rope. When the time came for him to hang himself he was boiling with indignation and raved about Becky Sharps and Beatrix Esmonds. Here is how he reached the climax of his satire

O faithless treacherous transitory friend

Love at the cost of dignity, self-respect

Can't imagine, nor practice, O my love!

No doubt others are better. But I wish lesser people employed the flimsy pretext of inspiration as an excuse for going off their heads, and stifling others and themselves with fumes of unsterilized mysticism.

Right through the epochs of Genghis and Holagu, of attainder and the guillotine, of chassepots and the atomic bomb, the fraternity of poets has survived and thrived. The most useless of all human beings, they have proved to be the toughest by dint of sheer insignificance. It would not be possible to hang Marlowe for creating Tamburlaine, to put Nizami on the rack for reducing Sikander to absurdity. Let them live since they refuse to perish. To plumb the scope of imagination I would go to music, to lose myself in the eternity of its waves. I love music, its direct appeal, its intimacy with the human soul—and I love musicians. But not the poets; too often have I tried to take them at their face value, to trust their soulful eyes, to respect their profound looks and always been found making a fool of myself. If there be another world, different from this, O God, let that be innocent of poets.

Mr. Atlee, when he was attending the San Francisco Conference, went out to dine at the house of a friend he had known for a long time in Britain; when dinner was over, he took off his coat and went into the kitchen and helped to dry the dishes. Similar anecdotes are also known about President Truman.

## THE AMATEUR SAILOR

There is a very popular novel, entitled "The Amateur Gentleman." In it, we see a man of low birth striving most painfully to feel an equal among people of class. In very much the same way, I wish to present my amateur sailor—an officer holding a commission in the Royal Indian Naval Volunteer Reserve trying gamely to find his sea legs among old sea salts.

To the man in the street, there is the Royal Indian Navy and that is all. This is only partly correct, for in war when circumstances not only justify but demand a phenomenal increase of personnel, the supply may come from strange sources. There is the old sea salt of the Merchant Navy, in whose beard one can find the salt of the seven seas, who can not sleep soundly or walk straight on Mother Earth. He gets into the Royal Indian Naval Reserve, N.R. for short. Then there is the man who has never before felt an unmolested hirsute covering on his chin, who cannot sleep soundly or walk straight unless he is on Mother Earth. He gets into the Royal Indian Naval Volunteer Reserve, briefly V.R.I. prefer to call him the Amateur Sailor.

The amateur sailor is some one who has never before experienced the discomfort of a rolling deck beneath his feet. He may be a professional man, accountant, doctor, engineer or even lawyer, with plenty of experience behind him. He may be a stripling of a schoolboy, yearning to bridge the gap between boyhood and manhood. He may also be anything between. In most cases, his only naval qualification is that he has seen the sea. He may lack even this. But there is one thing he does have whatever he may be—the 'go' for the new life.

Before he can put by his "civies" for the duration, the Selection Board has to be convinced that he was born to be a sailor, and the dangerous possibilities of barbed wire and the pit-falls of the psychiatrist have to be

avoided. Contrary to popular opinion, this is not done by telling the President of the Board that he ranks with Drake and Nelson for premier naval honours of all time. Having satisfactorily completed all this, the gate, or to be naval now, the gangway leading to his new life is clear and he commences his training.

It will be a long time before the amateur sailor can drop the amateur. In all this time, he will have done many courses at various places, depending on the branch he is in. He starts in a training establishment where he is given a general naval background. It is on land but the building is treated in all respects as a ship. The front part is the stern of the ship and the centre part is the Quarter Deck. He remembers, at first with difficulty, that everytime he steps on or off from here he has to raise his hand to the naval salute. This is done to respect all those who have built up our mighty traditions of the sea. He has F.T.—field training—in the morning, falls in for Divisions before going to classes and has his meals on the Mess Deck. Sunday Divisions, which include the Captains and Inspection, calls for something extra, or else he's in for a 'bottle' which means a telling-off. He doesn't bump the floor when he falls. It's the deck now. Above him is the deckhead, and the walls are bulkheads. He climbs ladders not stairs. He learns to say port for left and starboard for right. The only thing that remains the same now is that if he were to fall overboard, it would not be into water. He learns to differentiate between the various classes of ships, what armaments each has, the full naval significance of the term "drunk," scales of pay of the various grades or rates, as he now calls them, the distinctive badges of the different rates, the qualifications for advancements—in fact, he has to obtain in a short time a general grasp of all the rules, regulations and traditions of the Navy. He has to know by whom and for what purpose the various orders and instructions are promulgated. He is told that Regs. R.I.N. is his Bible. In a fit of enthusiastic curiosity, he finds out the authority which will tell him whether the D.S.O. he is going to win should be worn before or after the anticipated O.B.E. He gets on familiar terms with some of the smaller stuff on the nearby gunnery range. The heavier stuff will come later in the Gunnery Course.

There is another side of the course which makes more headway in the hours of leisure than during class. I refer to naval etiquette.

Its intricacies require the minutest attention to detail, for the price of ignorance is high. He learns to his surprise that it is considered bad form to be seen in public with a pipe ! Having his shoulder-straps on the wrong way may cost him a round of drinks. On a Mess Night—that means a formal dinner—he carefully avoids mentioning a lady's name in the course of the meal, or else he will have to assist in the second round of port, or that means down in the pocket again. By the way, he is now privileged to drink the King's Health sitting down. If he is the junior most member present, he will raise the toast in his capacity as Vice President of the Mess or may even make a speech. All these customs or traditions are more than just good fun. He feels that the Navy was not born yesterday or that he really is in the senior service.

In a month's time, he is doing seamanship—three weeks on a ship, during which time he lives the life of a rating. He scrubs the deck, rows or learns all the discomforts which accompany life on the lower deck. He gets his first opportunity of becoming sea-sick or takes full advantage of it. The tricky problems of Navigation follow this course or then the Signals Course, which requires a lot of "swothing-up." The next one, the Anti-submarine course, A/s for short, is very interesting, but highly technical when he finds he has to master the theory. He is mighty pleased with himself when he records a "kill" on the Attack Teacher. Keeping in A/s contact with a submarine and going in for the kill is most realistically done and he enjoys it immensely.

On he goes for a Torpedo Course, another head-ache. A tin fish, as he now calls a torpedo, really has some stuffing in it, but, he manages to get the hang of it. He rounds up with the Gunnery Course, where hard work is necessary to produce the required spit and polish.

He now has about six months seniority and gets a chance to show off the uniform to the home folks. They probably have an album full of snaps of him in it already. When his young brother remarks on the now dulled gold braid on his shoulders, he raises himself a full inch above his normal height, cocks an eyebrow and says rather stiffly, "Service, old boy !" He vividly recalls with ease that exciting night when he was on duty or that Sunday morning on Divisions when his Divisional Officer nearly had every-

one doubled with laughter. He finds an interested audience wherever he goes and is himself upto all occasions.

The ten days are over and he returns to learn he has been posted to a ship. This calls for a celebration. Others are not so lucky. He takes up his duties on what has at once become the finest ship in the finest Navy in the world. It is his office and his home. He goes on routine patrols and gets in sea experience. These may be a bit dull to the seasoned mariner, but for him every moment is full of life, except for the spells when he cannot bear the sight of food. But, he will soon be immune from that completely. He takes a delight in wilfully exposing himself to the inclemencies of the weather, trying as it were to literally imbibe the salt water into his blood. He thrills at the touch of the salt spray on his face. But soon the novelty wears off and he realizes he is there with a purpose. He gets to know his ship, the officers with whom he has to work and above all the men, especially those for whose general welfare he is directly responsible. If he pulls his weight as the others are doing, he finds his is a very happy ship and he is genuinely sorry when he is transferred.

So, he goes on from ship to ship, sometimes being posted ashore. He may specialize in any line, such as Gunnery, A/s, or signals, or take a long course. He is now a specialist and may be selected to instruct others. This may not be quite to his taste, but then he realizes that others will benefit from his rich experience. Moreover, he is in a position to get all the latest "dope" on new gear as it comes out. He also gets to know the administrative side of the Navy, the staff work. Now he realizes the difficulties confronting these staff officers, at whom has so often sworn for obstructing the smoother working of the service. On closer inspection, he discovers that these "arm-chair wallahs" are really not swaddled in red tape.

In all his sea service, he's lucky if he sees action. For the role of watch dog is not always a happy one. It means months of hard and strenuous drills to reach fighting efficiency, and then after that further months of hard or strenuous drills to maintain that fighting efficiency. During all this time one may never even see the enemy. It is all very difficult and trying. He has got to guard against slacking or loss of interest. The morale of his men must be kept high. He will only be successful in this if he treats

them with patient understanding at all times and plays the part of father, mother and everything else to them. For the fighting man, be he soldier, sailor, or airman is essentially human, and must never be made to feel he is anything else. That is the only way to success. They know that he will ever have their wants and welfare mindful in his heart. He knows that he can safely depend on them in any eventuality. This mutual confidence is the aim of every officer.

From all this one may get a glimpse of all that is required to be a successful Naval Officer. One has got to show and keep on showing all that is best in him. The demands are high, but he can and does come upto them. It is no easy task to change one's life so abruptly. But it is only through difficulties that latent qualities are brought to the fore. Having filled the breach in time of need, he can now put by his uniform and be a civilian again—but with a difference. He is now better equipped for what lies before him. Nothing is too difficult for him to tackle. What he has achieved gives him confidence now. To-morrow may bring a storm, but to him it is just another day. All this is due to one fact—he entered the naval line in such a way that it received him. The V.R. officer is often kidded that he is a gentleman trying to be a sailor. The reply may well be that he has not tried in vain. For he is now a true son of the sea.

After a particularly dull academic meeting a fellow guest remarked sympathetically to Albert Einstein: "I'm afraid you are terribly bored, Professor Einstein."

"Ach, nein," replied Einstein pleasantly. "On occasions like this I retire to the back of mind and I am happy."

—*Wall Street Journal*.

## गीत

प्राण को दे प्राण, छाई जो प्रणय का हास होकर  
धर हृदय पर पैर, मेरा कर गई उपहास री !

पात्र में मदिरा दिखाकर, सुधि गँवाने के बहाने—  
दे गरल का घूँट, मेरा लेगई विश्वास री !

भाग्य के निर्माण-कर्ता भी नहीं इतने निटुर हैं  
लोह के लघु तार में भी वेदना के करुण स्वर हैं  
वन्दनीया बन किसी को वन्दना से ही उठाया  
अर्चना का अचल दीपक ठोकरोँ में ला बुझाया

भाग्य की रेखा खचित हो, द्रवित होकर अश्रुओं में  
लिख रही है उन क्षणों का करुणतम इतिहास री !

स्वप्न सी अभिसारिका, सज तारिका, आई हृदय में  
राग दीपक कंठ-स्वर में, गीत में, गति-ताल-लय में  
छू जिसे, जीवन ध्वनित हो जलउठा, तब ध्यान आया  
चिर विरह, चिर वेदना, चिर जागरण का दान पाया

ताप से उत्तप्त होकर पखुरियां किंजल्क बिखरे  
आज पानी में पड़े ही जल गये जलजात री !

लुट गई आशा मंदिर, मधु कल्पना के स्वप्न लौटे  
चरण में गिर कर किसी के, धरणि पर ये अश्रु लोटे  
विरह-व्याकुल जुगनुओं की साधना ही है सफलता  
जी रहे हैं धर उरोँ पर धधकता अंगार जलता

व्यथित अन्तर को यही संतोष कुछ तो पा लिया  
जो वर नहीं, आंसू सही, दे तो गई अभिशाप री !



## THE FUTURE OF THE RUPEE

THE present value of the rupee is 18*d.* sterling. Regarding the future sterling value of the rupee, there is considerable difference of opinion in the country. According to one school of thought, the value of the rupee should be lowered say to 16*d.* or even lower, as the Indian prices have gone up by about 140 P.C. while prices in the more important countries with which we have trading relations, are not very much above pre-war prices. When normal trading with other countries begins, with 18*d.* rate India will be placed at a great disadvantage, for our exports will diminish and imports will be greatly encouraged. It will lead to deflation and fall of prices. This will prove to be ruinous to Indian economy at a time when the cessation of military expenditure will bring into action deflationary forces. A lowering of the rate will encourage exports and discourage imports, which will benefit Indian producers. It will act as a check on deflation and on falling prices.

To be sure, this school of thought does not take into consideration the extreme hardships borne by millions of people on account of rise of prices. The incomes of traders, manufacturers and landlords have risen in a greater proportion than prices, and their real incomes in terms of goods and services have come to be much above the pre-war level, but the real incomes of a large proportion of the rest of the population have been greatly reduced. The maintenance of 18*d.* rate cannot offer relief to these classes of the population, and a lowering of the rate of exchange will increase their hardships. Of course with 18*d.* rate exports are likely to be discouraged and imports encouraged, but these effects on foreign trade will be temporary, and will disappear with the adjustment of Indian prices to world price. As to military expenditure it must be remembered that its influence is purely inflationary and the influence of a cessation of that

expenditure will not be deflationary, for as a rule that expenditure has been accompanied by an increase in the volume of currency.

According to another school of thought, the external value of the rupee should be raised. The view has been supported by Sir Chintaman Deshmukh the Governor of the Reserve Bank of India. Not only the interests of the producers must be taken into consideration, but also the interests of the consumers. With a high rate of exchange the rupee expenditure on imported capital goods will be low. Thus Indian industries which have very greatly improved their financial position, and have large liquid resources on account of war time demands will be in a position to have upto-date machinery and will have increased opportunities for expansion. Even the concerns which are not fortunate in liquid resources, will be benefited for they will have to borrow less money to replace their machinery, which in most cases is stated to be inefficient on account of the difficulty of replacement during the war. Inflation or fall in exchange and rising prices resulting from it are always welcomed by the traders and producers, because their profits swell. They are rightly afraid of deflation or rise in exchange for it leads to fall of prices and fall of profits but industrialists need not be afraid, for deserving industries will be protected. Of course they won't have high profits, but they will have fair profits. Nor will Indian agriculture suffer much on account of reduction in the export of raw produce. For some years in the post-war period, India will have to import food and India's growing industries will need much more of raw produce than in the pre-war period. Consequently rise of exchange will not prove injurious to producers of food and raw materials. To sum up, producers of raw produce will not lose much on account of a high rate of exchange, industries will have the benefit of cheaper capital goods, and consumers will get the much needed relief.

There is one peculiar kind of argument in favour of low exchange, which may be examined simply because it is based on popular fallacy, though it has been supported by some economists. It is claimed that a fall of exchange will benefit India, because it will increase the rupee value of sterling assets, and a high exchange will be injurious because it will reduce the rupee value of these balances. Of course the rupee value of sterling balances will rise with fall of exchange, but it is not shown by any

writer how it will benefit this country. We may as well say that if the Reserve Bank prints more and more of notes and puts them into circulation the country will gain. A mere increase of note issue does not increase the real wealth of a country. In the same way a mere increase in the rupee value of sterling balances does not benefit the country, and a mere decrease in the value of these balances does not harm the country. India can recover the sterling assets only in the form of capital and consumer goods, purchased in England and other countries. A fall in the external value of the rupee will not enable us to get more of such goods though the rupee value of the balances would rise.

To be sure, the arguments in favour of a higher rupee rate are more convincing than those in favour of a lower rate. Some of the distinguished advocates of a lower rate, when dealing with the future of the balances have often expressed much sympathy with millions of hard pressed consumers, telling the Government that they have come out of the 'blood and tears of the people'. But lower sterling value of the rupee will only perpetuate their miseries, by preventing a fall of prices or even causing some rise.

It will not be out of place to refer to the future of the value of the sterling in terms of dollars. If England at any time is obliged to lower the value of the sterling in terms of American currency, should India follow the same course? The arguments in favour of a rise in the external value of the rupee appear to be very strong, but even if maintenance of the present foreign value of the rupee is considered desirable, it will follow that the sterling value of the rupee should be raised, the rise corresponding to the depreciation of sterling. If under such circumstances, the present rate of 18 $\frac{1}{2}$  continues to be maintained it will be clearly a case of depreciation of Indian currency.

There was the wife who wondered where her husband went at night...  
So one night she came home early—and there he was !

## नाम—माहात्म्य

‘हमारा जीवन’ की बौद्धिक शाखा लगी हुई थी। सदस्य मंडली में उस दिन नूतन उत्साह था क्योंकि ‘जीवन’ के प्रान्तीय कार्यकर्ता पंडित.....जी वहां उपस्थित थे। कुछ नए सदस्यों को वहां उपस्थित देखकर पंडित.....जी ने उनमें से एक को पूछा—‘आपका नाम क्या है?’

‘मुझे शिवप्रसाद कहते हैं।’

‘वैसे आपका वास्तविक नाम क्या है?’

पंडित.....जी के इस छिपे हुए परिहास पर सारी मंडली कहकहा कर हँस पड़ी। फिर क्या था—लगी ‘नाम’ की नेकनामी होने। पहले तो नाम पूछने की विभिन्न विधियों पर प्रकाश डाला गया। कोई महाशय पूछते हैं—‘आपका शुभ नाम क्या है?’ तो कोई कहते हैं, ‘क्या मैं आपका शुभ नाम जान सकता हूँ।’ कोई फरमाते हैं, ‘श्रीमान् का नाम वर्षामाला के किन अक्षरों को सुशोभित करता है?’ तो कोई सीधा-सा प्रश्न करते हैं, ‘मैं श्रीमान् को क्या कहकर निवेदन करूँ?’ उर्दूदां लोग ‘आपका इस्म शरीफ़?’ अथवा ‘तारीफ़’ पूछकर बला डाल लेते हैं। नाम पूछने के जितने प्रकार हैं बताने के उनसे कम नहीं होंगे। कोई उत्तर देते हैं, ‘मुझे.....कहते हैं’, तो कोई, ‘अजी मेरा तो छोटा सा नाम है....’, कहकर पिंड छुड़ा लेते हैं। कोई अपने नाम उच्चारण मात्र करके संतोष धारण कर लेते हैं, तो कोई, ‘नाम तो परमेश्वर का है, मुझे.....कहते हैं’, कहकर दार्शनिकता की सीमा तक जा पहुँचते हैं। सीधे प्रकार से, ‘मेरा नाम.....है’, कहने वाले बहुत कम दृष्टिगोचर होते हैं।

‘नाम किस चिड़िया का नाम है, यह कोई नहीं जानता पर सब का नाम होता है’, प्रमोद के इस कथन का विरोध करने के वास्ते ही मानो बली राजा बोल उठे, यह कोई बात नहीं। हम ऐसे तीन भाइयों को जानते हैं जिनके घर वाले उनका नाम उच्चारण करने की या कदाचित् रखने की भी आवश्यकता नहीं समझते। उन तीनों में से एक बड़ा भैया, दूसरा मंभला भैया और तीसरा छोटा भैया कहलाता है और उनका काम मजे में चला जाता है। (कुछ दिनों पहले यह बात कहने वाले ‘बलीराजा’ स्वयं ही अपने नवजात प्रथम सुपुत्र का शुभ नाम सोचने के लिए मस्तिष्क पर पूरा जोर

लगा रहे हैं। आप चाहते हैं कि उसका नाम सुन्दर व सुललित हो, शास्त्रोक्त हो और माता व पिता दोनों के नाम का सम्बन्ध भी करता हो)।

‘बली राजा’ की तुक में तुक मिलते हुए हरिबाबू बोल उठे, “और मैं ऐसी तीन बहिनों को जानता हूँ जिनके नाम उनके जन्म के क्रमानुसार ‘तीजी’, ‘चौथी’ और ‘पांची’ ही है। यही नहीं जब बहिनों की संख्या औचित्य का अतिक्रमण करने लगी तो उनके माता-पिता ने तंग आकर उनके नाम ‘धापी’, ‘आ-चुकी’, यहाँ तक कि ‘हरि-इच्छा’ भी रख दिए।”

हरि की इस तुकबन्दी पर समस्त मण्डली फिर खिल-खिला उठी।

विषय का तारतम्य चल रहा था। बी. बी. सिंह कहने लगे, “कई दम्पतियों के संतान न होने पर किसी पीर साहिब अथवा ख्वाजा साहिब की मनौती मनाई जाती है और यदि संयोगवश सन्तान का प्रादुर्भाव हो जाता है तो उनका नाम भी ‘पीरया’ या ‘खाज्या’ रख दिया जाता है। कई ऐसे भी दृष्टान्त मिलते हैं कि किसी कुटुम्ब में बालक होते तो हैं पर जीवित नहीं रहते। ऐसी दशा में कई बालकों के नाम ‘घसीटा’, ‘कजौड़िया’, ‘मांग्या’, ‘नल्या’ आदि रख दिए जाते हैं और यदि सौभाग्यवश वे जीवित रह गए तो बड़े होने पर वे पर्याप्त झेंप तथा शर्म का सामना करते और अपने नाम निकालने वालों को पानी पी-पी कर ‘आशीर्वाद’ देते रहते हैं।”

‘यथा नाम तथा गुण’ का प्रसंग चल पढ़ने पर भी पर्याप्त हास परिहास रहा। काला रंग होने पर ‘कालूसिंह’ और गौरवर्ण होने पर ‘सुन्दरलाल’ नाम तो ठीक जँचते भी हैं परन्तु ‘आंख के अंधे नाम नयनसुख’ के उदाहरण भी तो संसार में भरे पड़े हैं। कितने ‘शांति-स्वरूप’ ज्वालामुखी के से उद्गार जित्य निकालते हैं और कितने ‘लक्ष्मीप्रसाद’ चिथड़ों से लज्जा निवारण करते हुए भिक्षा वृत्ति करते दिखाई देते हैं। किन्हीं २ कुटुम्बों में पितामह या पितामही के जीवन काल में पोते का जन्म हो जाता है तो बिना ज्योतिषियों की सहायता के ही लड़के का नाम ‘भँवरलाल’ और लड़की का भँवरी बाई रख दिया जाता है। ननिहाल में जन्म लेने वाले बच्चों का नाम ‘नन्दलाल’ या ‘नन्दीबाई’ भी बहुधा देखने में आता है।

‘प्यार का नाम’ (Pet names) का भी भारतीय समाज में बहुत महत्व तथा प्रचलन है। शैशव एवं किशोरावस्था में किन्हीं बच्चों का नाम टीपू, लल्लू, लल्ली, मुन्ना, मुन्नी, बच्चू, नन्हा, फूटरिया, फैना, गैना, फुन्नी आदि रख दिया जाता है और अधिकांश में देखा गया है कि युवावस्था ही नहीं वृद्धावस्था में पदार्पण कर लेने के पश्चात् भी ये नाम पीछा नहीं छोड़ते विशेषतः तब जबकि इन नामों को सर्वप्रथम प्रचलित करने वाले (गुरुजन) जीवित हों।

स्वयं ‘नाम’ के साथ ही साथ ‘उप-नाम’ को आधुनिक साहित्यकारों ने बहुत अपनाया है। प्राचीनकाल में उपनाम रखने की शैली महाकवियों को उचित जँचती नहीं थी ऐसा प्रतीत होता है।

हिन्दी साहित्य के महारथी 'तुलसी' तथा 'सूर' के प्रचलित नाम उनके वास्तविक बाल्यकाल के नाम थे अथवा कालान्तर में उनके द्वारा अपनाए हुए—इस बात का निर्णय नहीं हो सका है। महाकवि 'भूषण' के लिए प्रसिद्ध है कि भूषण नाम उनकी प्राप्त उपाधिका अवशेष मात्र है। भारतेंदु हरिश्चन्द्रजी अपना नाम, कविता में 'हरिचंद' रखते थे जोकि उनके नाम का पहचाना जा सकने वाला रूप ही था। अयोध्यासिंहजी उपाध्याय ने अपने नाम का संक्षिप्त अनुवाद 'हरिऔध' करके कविता करना प्रारम्भ किया था। 'प्रेमचन्द' और 'प्रसाद' उपनाम तो इतने लोकप्रिय हुए कि 'मुन्शी धनपतरायजी' और 'बा० जयशंकर जी' मात्र कहने से कदाचित ही किसी को उपन्यास सम्राट् और महाकवि का ध्यान यकायक आता हो। यह तो हुई लब्ध प्रतिष्ठ साहित्यिकों की बात परन्तु आजकल उपनाम रखने की प्रथा इतनी तीव्रता से साहित्यिकों के हृदय में घर कर गई है कि कई नौसिखिये तो पहले अपना 'उपनाम' सोचकर ही सरस्वती का आवाहन करते हैं। यही कारण है कि आज हिन्दी साहित्य-सरोवर में अगणित 'कमल', 'मधुप', 'भ्रमर', 'मकरंद', 'सरोज' और काव्य-कुंज में 'रसाल', 'कोकिल', 'सुमन', 'समीर' आदि हो गये हैं कि पहचाने ही नहीं जा सकते। इसी प्रकार उर्दू साहित्य की सरिता में भी बेशुमार 'बिस्मिल', 'हसरत', 'सागिर', 'जोश' आदि डूबते, उतराते दिखाई पड़ते हैं। अंग्रेज़ी साहित्य भी उपनाम-हीन नहीं है। वहाँ भी 'एलफ्रा ऑफ़ दी प्लो' और 'विकर स्टाफ' आदि अपने भंडे फहरा रहे हैं।

भारतीय (हिन्दू) संस्कृति में 'नाम' को बड़ा महत्व दिया गया है। सोलह संस्कारों में से 'नामकरण' संस्कार भी एक है और धर्म-शास्त्रों ने इस अवसर पर ध्यान रखने के लिए विशिष्ट आदेश दिए हैं। मनुजी महाराज लिखते हैं:—

मंगल्यं ब्राह्मणस्य स्यात्तत्रियस्य बलान्वितम् ।

वैश्यस्य धन संयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ —मनु० २।३१

अर्थात् ब्राह्मण का नाम मंगलसूचक, त्रिय का वीरता द्योतक, वैश्य का धन-बोधक तथा शूद्र का धृणा (सेवा) सूचक होना चाहिए।

यही नहीं स्त्रियों के नाम करण के लिए तो और भी स्पष्ट आदेश है:—

स्त्रीणां सुखोद्य मक्रूरं विस्पष्टार्थं मनोहरम् ।

मंगल्यं दीर्घं वर्णान्तमाशीर्वादभिधानवत् ॥

—मनु० ३३

अर्थात् स्त्रियों का नाम सुख उत्पन्न करने वाला, क्रूरता से शून्य, स्पष्ट अर्थवाला, मनोहर, मंगलदायक, दीर्घ वर्ण से समाप्त होने वाला और आशीर्वाद वाचक होना चाहिए।

प्रतीत होता है कि इसी आदेश से स्त्रियों के नाम हमारे यहाँ ललिता, सरला, कमला, प्रभा,

प्रियम्बदा, हेमनलिनी आदि रखे जाते हैं जोकि सुनने में मधुर, अक्रूर और मनोहर हैं और इसके विपरीत पुरुषों के नाम हमारे पूर्व पुरुषों ने चुने थे—धृतराष्ट्र, धृष्टद्युम्न, पुंडरीक, मार्कंडेय, खड्गमल, क्षपणक, मल्लिनाथ—कोई भी उनमें ऐसा नहीं जिसके उच्चारण में मुँह को २-३ बार न बिगाड़ना पड़े अथवा जो कानों पर हथौड़े से क्रम चोट करे। (अनाथों ने शायद मनुस्मृति के आदेश का विरोध करने के लिए ही अपनी स्त्रियों के नाम शूर्पणखा, ताड़का, लंका आदि रखे थे)। नामकरण से संस्कृति तथा शिष्टाचार का भी बोध होता है। भीषण नाम वाली स्त्री से तो विवाह तक वर्जित माना गया है—यथा—

नर्श, वृक्ष, नदी नाम्नी, नाल्यपर्वत नामिकाम् ।

न पश्यहि प्रेय्य नाम्नी, न च भीषण नामिकाम् ॥

—मनु० ३।९।

इसके विपरीत विवाह-योग्य स्त्रियों के गुणों में “सौम्यनाम” भी एक गुण माना गया है—  
यथा—

अव्यंगांगी; सौम्यनाम्नी, हंस वारण गामिनीम् ।

तनुलोम केश दशनां, मृद्वंगी मुद्रोस्त्रियम् ॥

—मनु० ३।१०।

माता-पिता सावधान हो जाय! फूली, मध्री, चम्पा, चमेली, गंगा, गोदावरी आदि नाम वाली लड़कियों को वर मिलने में कठिनाई हो सकती है (‘भूमकू’ नाम्नी लड़की का क्या होगा ?)

संसार की संस्कृति व सम्यता पर धर्म का प्रभाव अत्यन्त गहन है। ‘नाम’ के क्षेत्र में भी यही दृष्टिगोचर होता है। प्रायः सभी धर्मों के अनुयायी, जहाँ तक संभव हो, अपने नामों का आधार किसी न किसी रूप में धार्मिक ही रखना पसंद करते हैं। मुसलमानों के नाम अधिकतया मुहम्मद और अहमद, अल्लाह और खुदा, रहीम और करीम आदि के इर्द गिर्द या आस पास रहते हैं। ईसाइयों में भी कई नाम ‘जीसस’ और ‘क्राइस्ट’ को अन्तर्हित रखते हैं। पारसियों में तो नामों की इतनी कमी है कि बाप और बेटे का नाम भी एक देखा जाता है। परन्तु धर्मप्राण हिन्दु जाति में देवी, देवताओं के आधिक्य के कारण नाम भी अगणित हैं। अकेले ‘राम’ के आधार पर बनने वाले नामों की सूची ही बहुत लम्बी हो जायगी यथा—रामसिंह, रामप्रसाद, रामचरण, रामनारायण, रामगुप्त, रामदास, रामलाल, रामचन्द्र, रामलखन, रामसहाय, रामकुमार, रामाधार, रामधन, रामराज, रामप्रताप, रामशरण, रामभरोसे, रामबहोरी, रामकृष्ण, रामगुलाम, रामबख्श, रामदुलारे, रामदेव, रामपाल, रामदयाल, रामस्वरूप, रामदीन, आदि, आदि। परन्तु यह सूची तो आधी ही है। ‘रामान्त’ नाम भी तो कम नहीं हैं यथा:—बालकराम, ठंडीराम,



छोटाराम, श्रीराम, जयराम, बलराम, सीताराम, भगतराम, परशुराम, कालुराम, मोतीराम, लक्ष्मीराम, शिवराम, लादुराम, मोहनराम, धनीराम, केवलराम, होतीराम, जीवनराम, कनकराम, चम्पाराम, दयाराम, नानूराम, कानूराम, तोताराम, संतराम, मायाराम, आशाराम, आदि आदि। जहाँ किसी नाम में दम्पति का बोध होता है वहाँ सदैव ही स्त्री नाम को प्रथम स्थान दिया गया है जैसे—राधेश्याम, सीताराम, लक्ष्मीनारायण, भवानीशंकर आदि। (फिर भी आश्चर्य है कि स्त्रियाँ पुरुषों की समानता में कोई स्थान न मिलने की शिकायत करती रहती हैं)।

भारत के विभिन्न प्रान्त, नामकरण के विषय में, अपनी २ विशेषताएँ रखते हैं। यहाँ तक कि कई बार तो नाम सुनकर ही किसी व्यक्ति की प्रान्तीयता का पता लगाया जा सकता है। जैसे—सुभाषचंद्र, ठंडीराम, चंद्रभाई, वामनराव तथा वेंकटरमन आदि नामों से अनुमान लगाया जा सकता है कि ये क्रमशः बंगाल, पंजाब, गुजरात, महाराष्ट्र और मद्रास प्रांत आदि भागों के निवासी होंगे और अधिकांश में यह अनुमान निकलता भी सत्य ही है। (वैसे आजकल राष्ट्रीयता की लहर से ये विभेद इतने महत्व के नहीं रहे। अब तो सुना गया है कि आ० हि० फौ० की गौरव गाथा को पढ़पढ़ कर अधिकांश माता-पिता अपने बच्चों का नाम 'सुभाष' ही रखने लगे हैं)।

'नाम' के साथ २ सरनाम (Surname) का प्रश्न भी अविच्छिन्न रूप से जुड़ा हुआ है और पाश्चात्य संसर्ग से तो स्थिति और भी मनोरंजक हो गई है। 'सरनाम' लिखने की प्रथा हमारे यहाँ भी प्रचलित थी और 'विष्णु-पुराण' में इसका स्पष्ट आदेश भी है—

शर्म वद् ब्राह्मणास्योक्तं, वर्मैति क्षत्र संयुत ।

गुप्त दासात्मकं नाम, प्रशस्तं वैश्य शूद्रयो ॥

अर्थात्—ब्राह्मण अपने नाम के आगे शर्मा, क्षत्रिय वर्मा, वैश्य गुप्त और शूद्र दास लगाये।

परन्तु आज का युग उपरोक्त सरल आदेश का पालन कैसे करे। आज तो "विशेषीकरण" (Specialisation) का युग है और इसीलिए 'सरनामों' का भी 'विशेषीकरण' हुआ। 'वैद्यरामटेके', 'मिडे', 'फोकमारे', 'फड़के' आदि में जो कुछ मनोरंजन है सो तो है ही परन्तु इस दिशा में 'भाषा विज्ञान' की खूब मिट्टी खराब हुई है। 'नाई' अपने को 'न्याई' (Judges), 'खटीक', 'खट्वांग क्षत्री' 'रेगर' 'रैदास', और 'कुम्हार' 'प्रजापति' लिखने लगे हैं। स्थान विशेषों से भी कई सरनामों की सृष्टि हुई है यथा 'मथुरा' से 'माथुर', ओसिया से ओसवाल, नारनोल से 'नारनोलिया' आदि। महाराष्ट्र में अधिकतर इसी पद्धति पर 'सरनाम' बनते हैं। पारसी लोगों में पेशों के अंगरेजी आनुवादों से सरनाम लिखने की प्रथा चल पड़ी है। अब उनके यहाँ 'ताता' और 'नौरोजी' के मुक़ाबिले में कांटेक्टर, मरचेंट, डाक्टर, इंजीनियर, बैंकर, कारपेंटर ही अधिक दृष्टिगोचर होने लगे हैं। विलायत में भी

मनोरंजक सरनाम मिलते हैं। डिंकवाटर, लॉग फ्रैल्लो, लिटिल मैन, स्प्रिंग राइस, न्यूमैन आदि की मनोरंजकता को समझाने की आवश्यकता नहीं।

नाम लिखने की विभिन्न शैलियों पर प्रकाश डालना भी यहां अनुपयुक्त नहीं होगा। बंगाली लोग अपना नाम और जाति के अतिरिक्त कुछ नहीं लिखते यथा शरतचंद्र बोस; पंजाबी केवल अपना नाम ही लिखते हैं यथा छोटाराम, भगताराम; गुजराती तथा महाराष्ट्रीय लोग पहले अपना नाम फिर अपने पिता का नाम और फिर अपनी जाति लिखते हैं, जैसे गोपालकृष्ण गोखले, जमशेदजी नसरवानजी ताता; परंतु मारवाड़ी सेटिए पहले अपने बाप का नाम और फिर अपना नाम व जाति लिखते हैं; विशेष कर फर्मों और कम्पनियों के नामों पर यथा टीकमचन्द भागचन्द सोनी। ईसाइयों में पिता के नाम के स्थान पर 'क्रिश्चियन' नाम दिया जाता है और फिर कुटुम्ब का नाम।

अंगरेजी शिक्षा के प्रभाव से हमारे कौटुम्बिक सम्बोधनों में भी पर्याप्त हेर-फार हुआ है। प्राचीन समय में लोग अपने गुरुजनों का नाम लेकर सम्बोधन नहीं करते थे वरन् नाम की जगह 'तात' आदि का यथा स्थान प्रयोग करते थे। गुरु का नाम लेना लाभ्य वर्जित था और आवश्यकता होने पर जाति तथा आदरसूचक शब्दों के साथ लेने का आदेश मनुस्मृति में है (यथा.....'उपाध्यायजी')। आज भी अधिकांश हिन्दू घरों में 'माताजी', 'पिताजी', 'भाईसाहब', आदि सम्बोधन प्रयुक्त होते हैं। यदि इनका रूपान्तर 'अम्मा', 'बाय', 'बाई', या 'बाबूजी' तक ही सीमित रहता तब भी खैरियत थी परंतु अब तो अंगरेजी शिक्षा प्राप्त व्यक्ति हिन्दी में हो रही बातचीत में भी 'मदर' और 'फादर' कहते हैं। 'भाई साहब' की दशा और भी मनोरंजक है। आधुनिकता की बाढ़ में सम्बोधन विषयक नियम ढीले हो रहे हैं और 'प्रकाशजी भाई साहब' से 'प्रकाश भाई साहब' होते २ आजकल 'पी० सी० भाई साहब' रह गए हैं। मैंने कई कुटुम्बों में तो अपने से बड़े भाई को केवल संक्षिप्त नाम (यथा पी० सी०, एम० पी० आदि) लेकर उसके लिए 'तू' का प्रयोग भी होते देखा है। परिणाम यह कि अपने 'पति' के लिए 'आर्यपुत्र' आदि सम्बोधन का प्रयोग करते हुए सकुचाती होंगी परन्तु 'पति' का नाम उच्चारण न करने जितनी 'प्राचीनता' तो अब भी लगभग सौ प्रतिशत हिन्दू महिलाओं में विद्यमान है।

'नाम' के अतीव मनोरंजक पहलू कुछ हैं जिनमें से एक है नाम बिगाड़ने का। नाम रखने में सौन्दर्यशास्त्र (Aesthetics) का जितना ध्यान रखा जाता है उस सब की हत्या नाम बिगाड़ने वाले कर दिया करते हैं। गणेशप्रसाद को 'गण्ण', प्रकाशनारायण को 'पक्का', रघुनाथस्वरूप को 'रघू', भगवतीचरण से 'भग्गू', और लक्ष्मीकान्त को 'लच्छी' कहकर पुकारने वाले सम्बन्धित व्यक्तियों के हृदयों पर कितनी चोट पहुंचाते हैं यह भुक्त भोगी ही जानते होंगे।

कई व्यक्ति किसी नाम विशेष से चिढ़ने लग जाते हैं। ऐसी अवस्था में मनोविज्ञान का कौनसा नियम काम करता है यह समझ में नहीं आता। कई व्यक्ति 'सीताराम' के नाम से चिढ़ते

हैं तो कई 'राधेश्याम' से। कहा जाता है कि वे ऐसा इसलिए करते हैं कि जिससे उनको चिढ़ाने के लिए ही लोग 'सीताराम, राधेश्याम' का उच्चारण करें। बिल्कुल ठीक; परन्तु जो लोग 'आलू', 'कचालू', 'करेला', 'सांगरियां', 'चने की दाल', 'चटनी', 'टमाटर' आदि से चिढ़ते हैं उनका उद्देश्य समाज में किस भावना की वृद्धि करना होता है। चिढ़ने की बात व्यक्ति विशेष तक ही सीमित हो; यह नहीं; सुनते हैं और देखा गया है कि पूरे के पूरे शहर वाले ही किसी नाम से चिढ़ने लग जाते हैं जैसे जयपुर वाले 'सदाराम' के नाम से।

कहीं कहीं पर 'स्थानापन्न नाम' प्रयुक्त होते हैं—उदाहरणार्थ लोग 'प्रातःकाल' शब्द के स्थान पर बहुधा 'राजा कर्ण का समय' कहते हैं (प्रसिद्ध है कि दानवीर कर्ण प्रभातकाल में दान दिया करता था) परन्तु कई नाम घृणापूर्ण संसर्ग (Association) से भी नहीं बोले जाते। जयपुर स्टेट में 'मरवा' गांव को लोग 'किलेवाला गांव' कहते हैं; अजमेर मेरवाड़े में 'खरवा' को 'बड़वाला गांव' पुकारते हैं, किशनगढ़ स्टेट में 'बादर सींदरी' को 'छः कोस्या' कहते हैं और उधर ही कहीं 'गेलोता' को 'झंगला गांव' के नाम से पहचानते हैं। 'विभीषण' और 'जयचन्द' ने अपने देशद्रोहपूर्ण कामों से अपने नामों को इतना घृणित बना लिया कि कोई अपने बच्चों के ये नाम रखना पसन्द नहीं करते। आधुनिक यूरोप में कदाचित्त 'क्विसलिंग' (Quisling) नाम का भी ऐसा ही बहिष्कार हो गया है। ये तो बड़ी बातें हैं जोधपुर की एक प्रगतिशील जाति में एक सजातीय सज्जन विशेष का नाम लेना अशुभ समझा जाता है और ४-५ हजार व्यक्तियों की पूरी जाति उनके नाम का जिक्र आने पर केवल 'मिस्टर' कहकर ही अपना काम निकालती है।

यह नाम करण की व्याधि व्यक्तियों तक ही सीमित हो यह बात नहीं है। देश, प्रान्त, नगर, गांव यहां तक की मकानों तक पर इस संक्रामक रोग ने आक्रमण किया है। 'भारतवर्ष', 'आर्यावर्त' और 'हिन्दुस्तान' प्रत्येक के पीछे एक एक महत्वपूर्ण अर्थ व इतिहास है; इसी प्रकार 'पंजाब', 'सिंध', व 'राजस्थान' के पीछे भी। अपने अपने नामों की स्मृति में शहर व गांव बसाने की प्रवृत्ति संसार में सभी जगह रही है। 'जोधपुर', 'जयपुर', 'शाहजहांपुर', 'मुरादाबाद', 'औरंगाबाद', 'अकबराबाद', इसी प्रकार की प्रवृत्ति के परिणाम हैं। योरोप के निवासियों को जब अमेरिका का पता लगा तो वहां के प्रान्तों और नगरों का नामकरण करने में उन्होंने एक नई विधि से काम लिया। नए २ नाम सोचकर निकालने का कष्ट कम करने के लिए उन्होंने अपने आदिम प्रान्तों व नगरों के नामों के आगे 'न्यू' (नया) शब्द लगाना शुरू किया। तभी तो अमेरिका में न्यूइंग्लैंड, न्यूवैल्स, न्यूगिनी आदि प्रान्त तथा न्यूयार्क, न्यूआर्लिस, न्यूकैट आदि शहर दिखाई देते हैं। कई ऐसे उदाहरण भी मिलते हैं जहां पर पहले से बसे हुए शहरों के नाम बदलकर अपनी स्मृति छोड़ने के प्रयत्न हुए हैं—यथा 'प्रयाग' का नाम 'इलाहाबाद' और 'देवगिरी' का नाम 'दौलताबाद' में परिणित कर दिया गया।

हिमालय', 'प्रशान्त महासागर', 'अंध-महासागर' आदि नाम तो सम्बन्धित पर्वत और समुद्रों के गुण प्रगट करते हैं परन्तु 'उत्तमाशा अंतरीप' (Cape of Good Hope), 'ईस्ट और वेस्ट इंडीज़', 'भूमध्य सागर' आदि नामों के पीछे जो मनोरंजक इतिहास है वह विश्व पाठकों से छिपा हुआ नहीं है। रियासतों के कुछ गांवों के अध्ययन से कई बातें ज्ञात होती हैं। प्रायः एक रियासत वाले दूसरी रियासतों के नाम के गांव या खेड़े अपने यहां बसा लेते हैं जिससे उनकी 'तृष्णा' की अप्रकाश्य रूप में तुष्टि हो जाती है। तभी तो छोटी २ रियासतों में भी एक न एक जोधपुरा, जयपुरा, उदयपुरा, धौलपुरा आदि मिल जाते हैं। कुछ गांवों के नामकरण के लिए बहुत ही मनोरंजक (और कदाचित् मन घड़न्त) कथायें प्रचलित कर दी गई हैं यथा मारवाड़ के चार गांव—रानी, बींद जोओ, वरकाणा और नारलाई के लिए कहा जाता है कि किसी रानी के लिए बींद (वर) ढूंढने के लिए कहा गया। किसी पक्ष का प्रस्ताव आने पर कन्यापक्ष ने वर को काणा (एक चक्षु) बताकर असहमति प्रगट की इस पर वर पक्ष वालों ने नार को 'लाई' (ढीली ढाली व खराब) बता दी। पता चला है कि एक रियासत में शासक के नाम पर नव-प्रस्तावित व्यापारिक मंडी का नाम 'मानपुर', सिनेमा का नाम मानप्रकाश, बाय का नाम 'मान बाय', सड़क का नाम 'मान रोड' सेना का नाम 'मान गार्ड' महल का नाम 'मान महल' रखा जा रहा है गोया सर्वत्र 'मान न मान मैं तेरा महमान' की रीति काम में लाई जा रही है। कई मनचलों ने तो कुछ गांवों के 'महिला संस्करण' भी निकाल लिए हैं यथा 'इजगिरा' के वास्ते 'इजगिरी', 'सांपला' के लिए 'सांपली', 'खेड़ा' के लिए 'खेड़ी' इत्यादि।

धन्य है इस 'नाम' के नाम को ! सभ्यता के प्रारंभ में इसने माननीय मस्तिष्क तथा स्मृति को बहुत सहायता पहुंचाई थी परन्तु आज तो यह 'ईश्वर' के समान सर्वव्यापी हो गया है। वैसे तो कुछ संतों की वाणी में 'नाम' शब्द से अभिप्राय ही परब्रह्म परमात्मा से होता है परन्तु भक्तों को तो अपने भगवान को पुकारने के लिए कोई न कोई मनोवांछित नाम चाहिए हीं (क्यों कि 'नाम' शब्द की उत्पत्ति ही संस्कृत की 'नम' धातु से हुई है जिसका अर्थ 'पुकारना' होता है)। प्रेमी भक्त अपने 'इष्ट' को एक, दो नहीं सहस्र नाम से पुकारना चाहते हैं तभी तो 'विष्णु सहस्र नाम' 'गोपाल सहस्र नाम' आदि का संकलन हुआ है और—

“शम रामेति, रामेति, रमे रामे मनोरमे ।

सहस्र नाम तत्पुण्यं राम नाम वरानने ॥”

का आदेश होते हुए भी इनका पठन बराबर होता है। संभव है भविष्य में गांधी सहस्र नाम, का संकलन भी हो जाय।

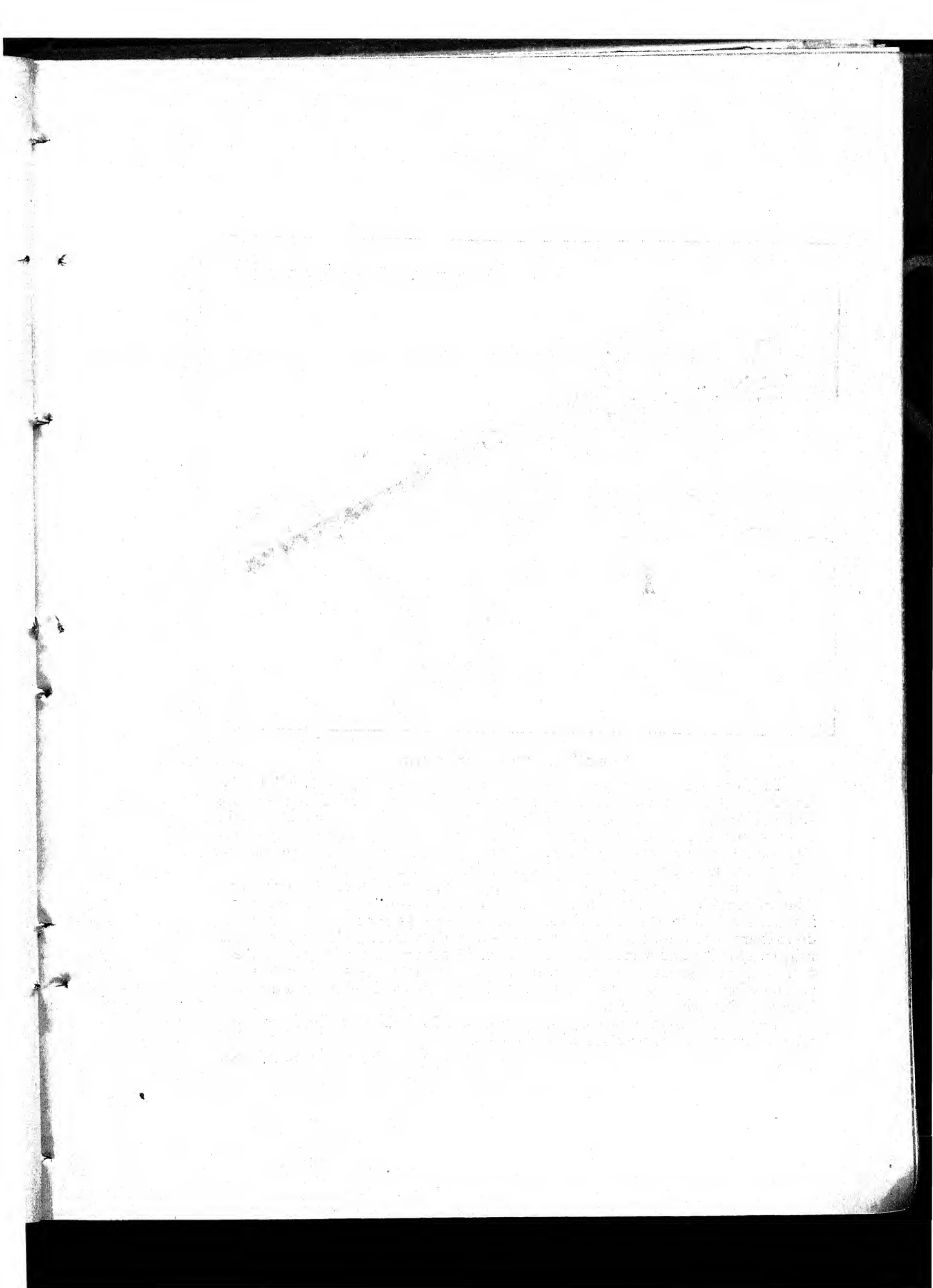
'नाम' की महिमा अपार है। इसी के प्रभाव से अजामिल और गणिका का उद्धार हो गया। तुलसीदास जी के शब्दों में—

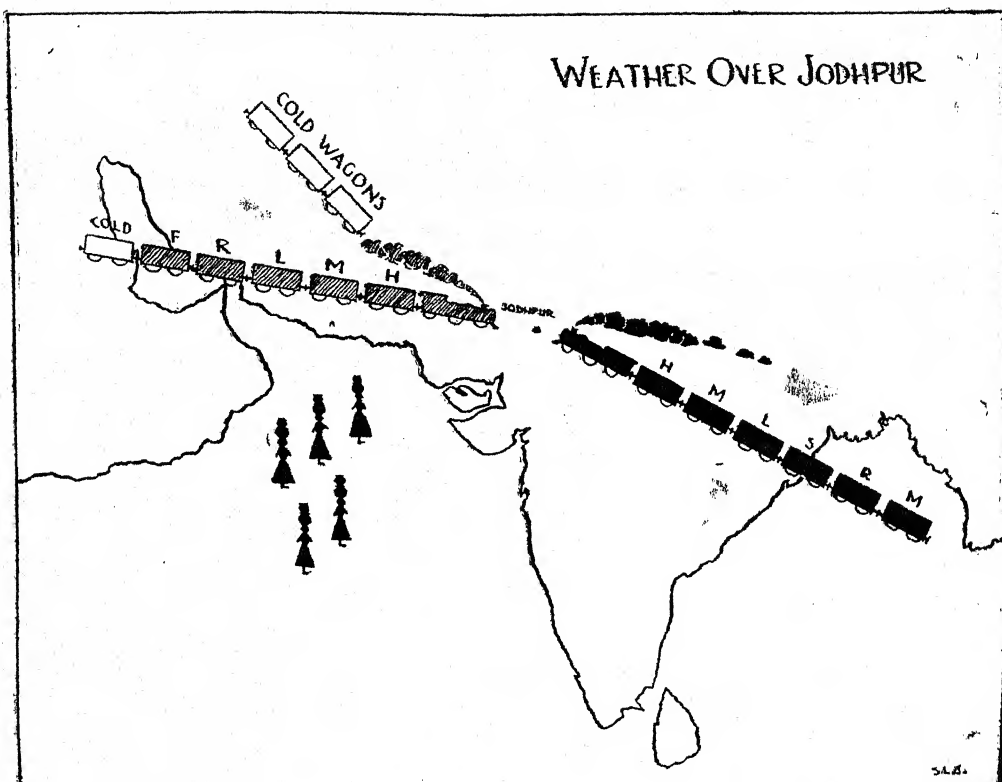
“समुद्रत सरिस नाम और नामी । प्रीत परस्पर प्रभु अनुगामी ॥”

और,— “कहाँ कहाँ लगि नाम बड़ाई । राम न सकहि नाम गुन गाई ॥”

बस हृद होगई ! स्वयं राम भी (अपने) नाम की महिमा का गान नहीं कर सकते । इसकी बलिवेदी पर धर्म, कर्म, देश, सभी चढ़ चुके हैं । नाम के ही लिए राजा लोग (और आजकल प्रधान मंत्री या तानाशाह) युद्ध करते हैं, दार्शनिक विवाद करते हैं । और आख के अंधे तथा गांठ के घूरे Honour's list में अपना नाम देखने के लिए चंदे देते हैं । और ‘क्विसलिंग’ देशद्रोह करते हैं । नाम के ही प्रभाव से साहूकार कमा खाते हैं, और चोर मारे जाते हैं, भिखारी ‘दाताराम’ के नाम से मांग खाते हैं और आजकल के जैन्टिलमैन अपने रिश्तेदारों के नाम से रेल में बिना टिकट सफ़र करते हैं । कहां तक लिखा जाय हम तो डरते हैं कि हमारे नाम से जल कर लोग हमारा नाम ही न धरने लें कि अपना नाम करने के लिए यह उन्नीसवां नामपुराण ही लिख कर धर दिया है । हमें तो बाबा इस नाम के नाम से ही डर लगता है इसलिए बस अलविदा ! जयहिंद !!







### Weather over Jodhpur

In Monsoon months, depression is generally formed in the North of the Bay of Bengal. Its movement is shown by a black train. If Jodhpur is going to be affected, H.M.L. wagons of High, Medium and Low clouds would begin to appear, rather, in a quick succession followed by high squally winds (wagon S), heavy rainfall (wagon R) resulting in floods and breaches of railway tracks and finally wagon M of Malaria invades the State.

In winter months Jodhpur lies on the track of Western disturbances. The appearance of High, Medium and Low clouds wagons (shaded train) is more marked in this case if rural folk (shown as Black skirted women) contribute some moisture through south-westerly winds, Jodhpur gets some rain (wagon R) and sometimes fog (wagon F) otherwise a cold wave merely chills the atmosphere and temperature falls very low. A severe cold wave results when a number of wagons of cold Northerly wind get attached to the Western Disturbance Train.

The last wagon, however, in both cases, Malaria and Cold, compels most of us to cover ourselves with blankets.

—Khan M. Shamshad B. Sc.



## TOWARDS BETTER AGRICULTURE IN MARWAR

**A**GRICULTURE in Marwar is mostly a gamble, a plunge into darkness by the cultivator. There is plenty if Nature is bountiful and gloom if rains fail or are not well-distributed. Often the peasant, at least in the sandy tracts or parts of it, has to leave his hearth and home to find subsistence for himself and his cattle when the rains fail.

25½ lakh people of Marwar require 115 lakh maunds of cereals per annum but it produces much less. The state can achieve self-sufficiency at least in coarser grains. The possibility of major irrigation plans to benefit unirrigated waste land is being explored. The Jawai River Irrigation Scheme comprises a main dam on the Jawai river one mile east of Erinpura Road Rly. station with at least two flood absorption dams in the Arravalli Hills. The area irrigated each year will be 230,700 acres. Similarly other smaller Schemes are also being investigated. The Jawai River Irrigation scheme would cost Rs. 120 lakhs and will provide 40 acre holdings for 5700 families each.

### **Afforestation**

Provision is also being made for the afforestation of the Summair Sumand Canal area—½ mile in width on either side of the canal covering a total area of 50 sq. miles with *Prosopis Juliflora* and other hardy species. These factors will help greater land utilisation and will slightly increase the area under cultivation.

### **Intensive Agriculture**

A more hopeful solution lies in increasing the yield from the existing land. The scope for increasing the yield, though limited, is yet undoubtedly great. Elsewhere ⅓ of an acre is able to support one man. 15 lakhs

acres should be able to support  $25\frac{1}{2}$  lakh population of Marwar. Annual production of wheat in Marwar (Kalsa area) is 10 lakh maunds from an area of 3 lakh bighas (actual figure for 1943-44). If the whole area is under improved varieties i.e., C 591 the yield will increase by 20% or  $6\frac{1}{2}$  maunds per bigha against 5 maunds of other varieties, i.e., an additional yield of 2 lakh maunds. This variety requires 5 to 6 waterings in place of 10 for other varieties, and is disease resistant. In 1942-43, 10,000 maunds of seeds of C 591 were distributed by the Agriculture Department. For the total wheat cultivated area of 3 lakh bighas  $1\frac{1}{2}$  lakh maunds of seeds (at 20 seers per bigha) or 15 times as much as was distributed, is required.

### **Bajra**

Bajra is the most important crop of Marwar. Area under Bajra is about 12 lakh bighas and yield 21 lakh maunds. Most of it is sown with local and poor yielding varieties. The African variety or the Jamnagar Giant Bajra is hardier and adapted to dry conditions. Seed required is only 4 to 6 chhataks per bigha. It ears and ripens in 100 as against 115 to 120 days required by local or nondescript local varieties. There are 5 to 20 ears (3 to  $5\frac{1}{2}$  feet long) on each plant and the yield is 8 maunds per bigha double that of the local varieties, i. e., additional yield of 20 lakh maunds worth Rs.  $1\frac{1}{2}$  crores. Better varieties of other food grains and various other crops such as cotton, sugar cane, groundnut, Til oil seeds, etc., can increase the yield per bigha by 10 to 50%.

### **Artificial Manures**

Our yield in respect of all the crops is much below the world average. Manuring can increase the yield. India is going to manufacture and use more artificial manures. Marwar should also get its share of ammonium sulphate and other manures. Bone crushing industry as proposed to be started would no doubt contribute not a little calcium and phosphate manures.

### **Organic Manures**

Our soil, however, require mostly (and besides artificial manures) fermented organic matter in a finely divided condition ready for nitrification. This can be easily made by making a compost of every form of crop residue,

a little each of earth, cowdung, urine-earth, wood ashes and water. By the application of compost at the rate of 10 carts per acre, the yield of cotton at the Institute of Plant Industry, Indore has been *more than doubled*. Experiments conducted at the Mandore Farm (Jodhpur) have corroborated these results under local conditions. Our soils are particularly deficient in organic matter and the application of organic manure, must become the rule and the farmer should be shown its usefulness and necessity by extensive and efficient propaganda. The use of cowdung and other farm waste products as manure, rather than as fuel should be encouraged by establishing large scale fuel plantations, in waste lands. This will also imply in larger farms the erection of cattle sheds to conserve the urine, dung and other organic waste, the digging of pits for compost and possibly the crushing of oil seeds to secure the oil cake.

#### Crop Pests

Insects and other crop pests cause a damage of over 200 crores of rupees annually in India and yet one out of 11 major provinces and 4 out of 700 states have adopted compulsory control to check the evil. The loss from these pests should be reduced to the minimum and disease resistant improved varieties should be more extensively popularised. Research work under Local conditions should also be done to find and disseminate the most effective methods of control.

#### AGRICULTURAL STATISTICS OF MARWAR

Crop.	Normal cropped area in Khalsa Bighas Average of 5 years of good rains.	1942-1943	1943-1944
BAJRA	12,00,000	16,40,000	14,94,354
JAWAR	4,12,000	5,08,000	4,70,621
MAIZE	31,000	42,000	42,000
PULSES	2,55,000	2,82,000	3,03,512
WHEAT	14,800	2,09,753	3,00,000 (70% increase)
BARLEY	24,000	28,000	no increase
GRAM	33,999	28,600	68,238
TIL	2,31,500	—	3,23,800

TOTAL AREA (IN ACRES) UNDER CULTIVATION IN  
KHALSA VILLAGES

	1942-1943.	1943-1944.
Under cultivation	10,78,450 acres	14,27,752 acres
Irrigated area	2,42,340 „	2,97,955 „
By canals	32,950 „	61,282 „
By wells	2,09,390 wells	2,36,673 wells

Under the 'Grow More Food' drive and possibly due to very good rains during last three years, area under various crops showed considerable increase in 1942-1943 and 1943-1944. These methods should be continued even after the War to meet the greater demands on food grains and to achieve self-sufficiency. Some of the methods employed are noted below:—

- (1) Free *Taccavi* both in Jagir and Khalsa areas.
- (2) A concession of 50% in rent of those cultivating more than one *Hal*.
- (3) Special rewards to individuals and villages for the best results.
- (4) The scheme of distribution of agricultural implements at half the market rate. The following implements were sold to the cultivator in Khalsa villages:—

Name of the Implements.	Quantity.	Market Rate.	Dept. Rate.
1. <i>Halwani 2'</i>	16,000	Rs 2/8/-	Rs 1/4/- each.
2. <i>Muraks large</i>	4,000	Rs 1/8/-	Rs -/12/- „
3. <i>Muraks small</i>	4,000	Rs 1/2/-	Rs -/10/- „
4. <i>Kassi</i>	5,000	Rs 1/14/-	Rs 1/-/- „
5. <i>Dantalias</i>	5,000	Rs -/12/-	Rs -/8/- „
6. <i>Phawaras</i>	2,000	Rs 1/8/-	Rs 1/-/- „

The Government sanctioned a sum of Rs 2½ lakhs during 1943-45 for Grow More Food campaign. Out of this Rs 15,000/- were used for the purchase of Agricultural implements. An order for 12,000 sets of plough-share was placed with the Tata's. Several thousand spades, sickles, hatchets,

etc., were locally prepared to be distributed to the cultivators at half the market price.

One lakh of rupees was also provided for grant of *Taccavi* for sinking of new wells and repairing of old ones. There was considerable increase in the area cultivated. 70% increase in wheat and 100% increase in grams during 1943-44 were recorded. These are very encouraging figures and if the drive is continued during the next few years, permanent increase in area may be effected.

#### **Cattle wealth of Marwar**

Cattle are the wealth of the cultivators. They are required for ploughing, carting, lifting water from wells, etc. They are necessary as draught animals. Marwar has the well known Nagouri Breed of cattle. They are marked by their massive humps and long horns and are very suitable for drawing heavy vehicles. Districts of Mallani and Sanchore are remarkable for a breed of milch cows, which when well taken care of, give from 5 to 10 seers of milk at one milking. In 1938 at the All India Cattle Show cattle from Jodhpur won the Jodhpur Cup for the best Nagouri Bulls and the Sikar Cup for the best cow. During 1943-44 Marwar had—

Cattle	...	1,08,341
Cows	...	1,00,018
Camles	...	16,706
Sheep	...	6,26,856
Goats	...	3,58,879
Young stock	...	1,18,659

Improvement of cattle is important for dairy, milk industry and agriculture. The conditions in respect of cattle in general leave much to be desired. Cattle are deplorably poor and ill-fed. 50% of the existing numbers are rubbish. Eliminating the poor stock by compulsory castration is necessary in order to improve the quality. Such operations performed by methods unobjectionable to the religious susceptibilities of any people have just been introduced in India. Selective breeding and cross-breeding as carried out at the Imperial Agriculture Institute, New Delhi must be extended to this State. At the Research Institute, New Delhi there is one of the finest milk herds in India—the famous Sahiwal Breed. The milk yield of this herd is 15 seers per day. Some cows have reached a level of 40-50

lbs. a day. The milk breeds of Marwar need to be improved by selective and cross-breeding with Ayreshire or other Indian breeds. Gift bulls should be located in the villages to improve the local breeds. Noticeable results could be expected only if pedigree bulls are available for service in each village.

#### **Protective Food**

Milk consumption in India is very low, as compared to England. In Marwar the milk production per head is hardly more than 1 chhatak. Milk is one of the most effective of our foods. It should be the key stone of our food. We should plan to increase the milk production 6 to 7 times by establishing dairies or colonies of *Ghonchies* and subsidising the industry and organising it on scientific lines. The minimum milk production in Jodhpur alone should be 25,000 seers @ 8 oz. per head per day. The present supply from 500 cows is utmost 5,000 seers i.e.,  $\frac{1}{5}$  of the minimum required. For the expansion of this industry on large scale, fodder is to be produced in large quantities and of high quality and more and more pasture lands will have to be provided.

#### **Farmer's Industries**

The prosperity of the farmer does not depend merely on producing the ordinary crops but upon his ability to turn out his agricultural produce into marketable commodities and to utilize his farm wastes to advantage. Simple processes and methods should be evolved by experimentation and research for this purpose. These methods should be within the capacity of the average farmer. Composting is a simple method of conversion of farm wastes and crop residues into valuable manure. Other methods evolved in India by research are the utilization of bones as manure without the use of expensive machinery; the preservation of potatoes and other vegetable; the producing of fine aroma butter and cream; improved method of *gur* manufacture. Research should be initiated and extended for developing other cottage industries—ancient such as silkworm rearing, and hand spinning and weaving and new as cultivation of Lac, bee-keeping, etc.

#### **Agricultural Education**

For all these new and side-farm-industries farmer has to be awakened from his age-long ignorance not by lecturing and short-lived propaganda but by showing him practical demonstration and their results. For this provision



should be made for at least one large Government Model Farm of about 2000 acres in each of the 22 districts of the State and a large Research institute. It is already proposed to have 30 acre farms at Pali, Sojat, Sumerpur Sewari, Bilara and Merta. These farms should be multi-purpose farms whose main activities should be seed-production, cattle breeding, dairying, the testing of improved seeds, including the supply of seeds and nursery plants, the breeding of poultry, sheep, goats and training of farmers, nursery-men, tractor drivers and training of young farmers in other processes of better and scientific farming and agricultural marketing.

Besides these Central farms there should be small farms of about 5 acres at least at 100 other suitable places to provide facilities for testing, under Zamindari Conditions, the results of research. In British India it is intended to have a model farm for every 10 villages. This will hardly give a farm for every 40 villages of Marwar. If these farms are established and work on scientific lines is carried on, farmers will see the results and be convinced and be encouraged to follow and adopt the new and better methods of production.

#### **Jagir Area**

So far we have been discussing of things in Khalsa area which forms only 17% of the total area. All these improvements must be affected in the remaining 83% of the Jagir area for the mutual benefits of the local Jagirdars and the State. Co-operation, perhaps, is the only method suitable but it must be attempted.

The farmer must be made a willing partner in the scheme for any improvement in agriculture and for the welfare of the farmer in general. For this his out-look towards life should be changed. And for this he should receive proper education. Adult education as well as education of the child should be attended to. Illitracy and ignorance must be liquidated some how. The film should be used to bring to the notice of the villagers the improved methods of agriculture, industry, sanitation and preparing him for better living and training him to be a good citizen. The educated people, who are in sympathy with the farmer, who understand his view point, who speak his language and wear his dress should be encouraged to settle in the villages as subsidised doctors or contended teachers. Every body in the village should be educated and the village should be replanned and made attractive for the



educated persons to settle and live in. Education will increase the productive power of man by the use of mechanical and electrical power. This can be increased 100 times. At present the agriculturist handles very crude and inefficient tools. Wealth depends on production and production on the mechanical means employed. Education will also enable the agriculturist to organise and co-operate to have economic independence, and best of all to get a fair deal for himself.

**Clear "Break with past" is necessary**

All these much talked schemes for better agriculture and rural development require proper and efficient supervision and guidance. For this a board of the best men of the public life of the State—Scientists, Economists and Agriculturists, who would plan and do the right type of work for rural Marwar should be formed. They would lead the Rural Districts on the road to real progress. It would be possible then to convert the mother-land into a garden and the present backward and down-trodden farmer into an economic and glowing citizen of the land.

Experts in the sciences are from time to time invited to confer with heads of departments and even Cabinet Ministers, explaining to them, as best they may, the rudiments of their respective studies, but such occasional night-school talks to the great are an inadequate recognition of the position of science in a modern State. Science is not a material to be bought round the corner by the dram; but the one permanent and indispensable light in which every action and every policy must be judged.

—*W. Bateson.*

## THE FERRY-TRIP THAT LOOKS ALMOST A FAIRY TALE

**I**T was in mid November 1941, and I was in that station of CORNISH COAST, in England, awaiting for Weather to clear over the East Atlantic for my FERRY trip to CAIRO, Headquarters R. A. F. for the Middle East. Day after day and nights in succession, others along with my self kept in readiness to leave. The orders and instructions were given and plans and route described. Only the Meteorological people had to say "All O. K." and we were off.

Slowly and surely the day came. The atmosphere was tense in the briefing room, where people had exhaled clouds of smoke out of their cigarettes and pipes. Many of them still kept in coming and some going out to fetch this or that, while others were moving slowly between rows of chairs to find a place to sit. Silence prevailed as the Weather King stood on the dias with his maps and charts with arrows and shaded areas and what nots. Not a scrap of colour on his face, the unmistakable gloomy look always made you think, these met people were never sure what they say.

All was said and done, the navigators got busy taking last minute notes from the information on the boards and many others watched with interest the trip in relation to weather. "So this is a long journey only less the bombs and incendiaries or leaflets" said one. Someone hastily remarked "Boy! this should be a piece of cake." I wondered if he was over-confident, and hoped he would get there. I too had a last good look at the charts and made mental notes. Now I was walking back to the mess and as I walked one thought loomed large in my mind "Hope this night we shall make it and not load and unload again. Oh! Weather God."

Long before the take-off, I with my five N. C. O. members of crew were inside our Wimpey, arranging things and securing and fastening

our few belongings in the heavily loaded aircraft. Freight and mail of all descriptions, shapes and sizes was in it plus the extra fuel tanks, which seemed to fill up the blanks. Now that everything was set, we all got out to have a final sniff of the air on the ground. The ground was muddy and the air chilly.

Approximately at 3-00 a. m., we boarded our Wimpey "H" and having pulled the ladder in closed the door underneath. I mounted on my exalted chair in the cockpit and Henk stood besides me. John, Peter, Geoff and Willie had all taken their places and were ready. I started my engines and having received the green from the Field Controller, moved out from the mud-sodden pen, and taxied between the row of lights to take off post. As I had already offered my prayers, I was now keyed up to see Cairo in a matter of hours. The engines roared and the aircraft was off the ground. In a matter of seconds I was flying over the sea.

The first leg of my flight was upto Gibraltar, that famous port guarding the entrance to Mediterranean Sea. We were to pass the line of Brest (harbour in France) before the first light of the day. Our instructions were to fly about a thousand feet above the sea to cheat the R. D. F. a device on most of the ships to detect aircraft flying in the vicinity. Higher than 1000 feet, and you could give yourself up. I saw nothing and imagined nothing, as I kept my attention to the glowing radium-dialled instruments in the cockpit. A complete pitch darkness surrounded my aircraft and the even hum of my two engines was my music. Now and then I checked my oil temperatures, oil pressures, fuel quantities, compass, artificial horizon and allied points.

None of my usual concern for enemy aircraft looking for a British Bomber was there, and I was not in a mood to entertain such ideas. There were at least three pairs of eyes, besides mine, who regularly were looking outside for any excitement. These were the front and rear gunners Geoff and Willie sitting inside their turrets cosily and reasonably warm with their guns loaded and ready for action and the third was my second pilot Henk, who whilst not helping me would invariably look outside. A few aircraft were ahead of me those that took off before me and a few behind or were supposed to be behind.

The Navigator John, and the Wireless Operator Peter, were at their

desk and Radio busy at their maps and charts and knobs and frequencies respectively. Occasionally John would leave his place, a rather uncomfortable chair and go to Astro Dome and take a reading or two of a star with his SEXTANT, an instrument somewhat like a camera for reading the angles of a star or what we call "shooting a star." Navigation by the aid of stars ASTRONAVIGATION, can be fairly accurate and give you 'a position' within four to five miles of where one may be at a particular second—provided one knows how to work the gadgets at your command and disposal. Needless it is for me to mention that our JOHN knew his bussiness from A to Z, like most of his colleagues.

Willie the tail and Charlie had completely forgotten that there was a war on and you could be shot at by a German fighter or ship and was almost taking it as a pleasure cruise. He had to be called up on the Inter-Communication Radio Telephony and reminded not to sleep, but to keep a watch over the tail end. Of course he had the advantage of not being caught sleeping, for you could not open the gun turret doors without putting him on the alert. I can never forget Willie's stumbling and rather stammering reply when I called him up and asked if he was not fast sleeping. Willie cleared his throat and said "Oh skipper, but I was only dozing for the last minute or so, and the B.....Jerry would take longer than that to reach us from the coast and the ones that come for us will come from Berlin." It made us all laugh tremendously. He had some colossal amount of humour and I suppose that light-heartedness and jovial mood made things easier for him to go to sleep.

The few hours of night went by and with the first light of day we were in line with the north end of Spain. We did not make a proper landfall as we were not to fly over neutral countries. By 09-30 in the morning we could see some miles off to our left the broken and rugged lines of Portugese Coast. Near Lisbon and south the coastline seemed to be more even and flat. At approximately 10-30 a. m. we saw two small ships but as they never challenged us, we carried on our mission. Willie agreed that but for this long journey he would have enjoyed having pooped off a few hundred rounds of ammunition in it.

At 1300 hours, we were over Gib., circling round the rock and calling the station for permission to land. On the Atlantic side of the rock, past

and in line with the bottle neck was the port with many ships, some anchored, some coming in and some steaming off. The Mediterranean Sea on the Eastern side seemed calm as custard and a bit shallow near the land. On the bottle neck itself, which joined the rock to the mainland of Spain, was our Aerodrome converted from an old Race Course with a road running on the West end leading to LA LANIA, in Spain. The landing was smooth and I was happy to be safely down after some 8 hours and 50 minutes of flying.

We saw the other aircraft all in, some before us and some after us. The stay in Gibraltar instead of one afternoon, extended to three for reasons unknown to me. The salt water for shave and bath were the only things I did not like at all. On the average the little fortress amused me and when I went about shopping I was mightily pleased to find some Indian SINDHI merchants and naturally good food, in their homes. Here we unloaded a lot of cargo we brought from England and took some more plus one passenger a high ranking Army Officer bound for Malta.

That night past ten, I was given permission to take off. It was rather a hectic take off as the length of the ground was restricted and we were fully loaded to the last lb. Every inch of the ground was to use and with this, one had to open his engines on brakes and then let the brakes off. To break the long monotony of the whole night ahead of us, we adjusted ourselves and having picked our direction and height to fly. I asked Peter to switch the Radio on to B. B. C. music. Thus I flew for two hours and then changed places with my second Dicky Henk, who took over the flying controls.

For sometime, I looked outside, but soon gave this up having seen nothing. Now I felt my way about inside the fuselage and avoiding the various obstacles I strolled down to the folding bed on which was seated our new passenger. Over the two small cups of coffee, we chatted a lot about things in general. As he complained of the coldness he felt in hands and feet, I showed him how to pump some oil in the engines by a manually operated pump fixed to a auxiliary tank inside. Normally this was the duty of one of us every three hours. The old man was happy, and in the dimmed lamp shinning over him, I saw him twinkling his eyes and nodding while bending forward and jerking backwards. Later I went down to have

a word with Willie, who as usual was full of tales about his country CANADA. He offered me a grand time, if I ever visited that country, provided he added "I do not go for a long drink in the sea."

By quarter to four, in the morning, we were near Cape BON and so we altered our course to the south so to avoid flying near Pantellaria Island. This was infested with German fighters, stationed for interception. Still no excitement. The glow of the exhaust pipe was the only thing which could give our position away but otherwise we were not to be seen. John who had gone into the fuselage to shoot a star, reported our position O. K., and said our passenger was fast asleep. As his sleeping posture was rather amusing, we all crept one by one and had a look. one of his hands held very firmly the trigger of the Browning gun in the belly but of course these guns were not loaded. By now Henk has had twice been up and flying and as he complained that he too had picked up Willie's bad habit, I took over.

A very faint light on the horizon at approximately six in the morning brought us close to Malta. It looked in the lifting darkness, a peculiar rugged chalky and marble rock island. Our identity was long established and we were given instructions to circle a certain area in the south portion of the island at 1500, as the Germans were bombing the island. I checked up the fuel contents and was pleased to note we had enough to fly for one hour or more. Thanks God we were not hit by a bomb in the process of Jerry's bombing.

The raid being over and all clear received, we prepared to land at LUQA on Malta and were down by 06-35 in the morning. I liked this landing ground which was very long and metalled. Mr. Jerry made a hole here and there with his bombs now and then and such portions were sealed with Red Lanterns and lamps. The engines heaved a sigh of relief as I switched off and started cooling with the typical sound Chick—Chick—Chick . . . . . My passenger and others thanked me and was off in a Staff car, and with my feet heavy, I went off to a big hut and had hot tea with others. Although it was not more than one hour of my touching down, I slept in my fleece-lined leather jacket and boots on a big sleep one and sleep all DIVAN for hours.

I must have slept very well, as I felt fresh and hungry when I woke



up. It was getting dark as it was nearly six, and I felt slightly sorry. Rest I preferred any time to excursions. After a cold bath and change I moved hastily out from the house which appeared to be a lofty mansion once upon a time subjected to bombs and destruction. Maltese to me are not very different to Italians except in commonsense and taste which surely ran a poor second with the Musso's Italians. Maltese had exceptionally high morale, and had stood to some tremendous indiscriminate bombing of their island. During my short stay of two days, one of which was lost in sleeping I learnt a lot and was peeved to see some unestimated ruin. Wherever you went or stood not one single house or building looked undamaged. The stone and rubble and ruins lying in heaps would make anyone shudder with disgust although damage by bomb one may have seen elsewhere in England. Thanks heaven that Atom Bomb was not known to the fighting mad—those days.

Much as I liked to stay in Malta, I had to take off on the second night past twelve. This was my last leg and if all went well. I thought I should be in Cairo next morning. This was particularly a warm night and I felt drowsy. Henk looked specially happy amongst the whole lot besides myself, for he had never been out of his country England; the rest being all colonials. Almost all the excitement had ended but for some lone and stray German fighter near North African Coast. As a slight change we were also a bit higher over the sea than previous two hops. Truly speaking the psychological effect of Eastern and tropical country being warmer was steadily creeping in our minds. I saw nothing and heard nothing till dawn, when I did see a most glorious morning. There wasn't a single colour of light that I could not see and the eyes just feasted on the rays of morning-sun. We were yet to make our landfall and we did so after an hour and ten minutes.

We really had some fun this time. One of the Convoys of ships which seemed to be coming from the direction we were going got very suspicious of our identity. The third ship of the convoy had challenged us and we hastily replied but to no purpose. He asked us to descend to 500 feet and fly a certain course. I lowered my height circling over and flying on the course he had asked me to, and by the time I got to some 700 feet over the sea, the (Wireless Operator) Peter gave me a message slip which read—



"Sorry not recognised you as a Wimpey. Apologies from Gunners on duty." I wondered if the Merchant Navy had extra RUM ration the previous night or was one of the Gunners a friend of our Willie. Anyway I felt relaxed doing all those turns, gliding and climbing, after flying in one position for a long long time.

Now over the desert, we flew and found nothing of interest. If one was water the other was sand and if the former was deep in fathoms, the latter was across in miles. At a few places we saw some cans and bits of metal or tin strewn across. And once we saw a rough track that looked a *kutch*a road with banks of sand rising on both sides like the dry bed of a temporary canal. It was pretty warm now and we had to take off our jackets, pullovers and coats. Although none else appreciated, I did take my flying boots off and flew on, in socks.

We were over our destination but it resulted in a "Believe it or not." I probed my eyes hard on the desert below when John said "Look—there is the Drome." "It could not be." I thought and then said "Eh! you don't want me to land in the middle of a desert. Henk who had a peculiar notion of our having drifted off our course to South East could not but support me and saw nothing below. In the midst of this argument which lasted for a minute, I saw dust rise on the ground as if released through a jet. Simultaneously we all saw the aircraft taking off and later other desert camouflaged aircraft parked. The Airfield was certainly large but there were no landing runways, as all the surface was hard and good for aircraft to land. The landing direction was indicated by a big white T.

So this was FAYUM, and we landed with all the speed. The day was up and now we all felt hot and thirsty. The formalities were soon over and we moved to some Nissen semi-circular Iron Sheet roofed huts. This was an Ante Room of the Officers' Mess, where a host of files and old magazines greeted me. I had my quota of water and drove down with burning hot wheels of wagon on the rough sandy road. We had a large lorry to take us to Cairo and until we hit the Alexandria Cairo main road we tossed with our kit on our run. Willie said he preferred an Autogyro or a Helicopter so that he could land on the roof of his hotel. At the Headquarters after multifarious questions and formalities of handing over I was told to go to a Hotel where R.A.F. had arranged my stay along with

so many others. As I was on leave for six days, I decided to rest my limbs good and proper.

Little or none are my reminiscences what I ate or did that evening but Cairo was not a small place to see in a week or ten days. Bed was desired early that evening and I left not a minute to go to sleep. Next morning the big Sudanese with scars on his face called me up. As I lay in my bed, eyes half shut, I noticed the sun was shining through the shutters and bay-window and I was thrilled to see the brightness of rays in my room. It was after a long time indeed. Within me I kept on saying "Oh East Thou Art Beautiful."

"Was it a FAIRY TALE?" I wondered? It could have been.

प्रो० सोमनाथ गुप्त एम.ए., अध्यक्ष हिन्दी विभाग जसवन्त कालेज

## हिन्दी के तीन महाकाव्य और गांधीवाद

सन् १९१९ की बात है। गत महायुद्ध समाप्त हो चुका था। अन्य देशों की भांति भारतवर्ष भी अपने जन-धन के वार्ता दानोपलक्ष में स्वतंत्रता का अक्रांती था। परन्तु उसके भाग्य में तो बंधी थी वही दासता। राजनीतिक नेताओं के हृदय पर धक्का लगा। आशा के स्थान पर इस निराशा ने उनके कार्यक्रम को ही बदल दिया। गांधीजी राजनीतिक क्षेत्र में सक्रिय रूप में आ डटे और उनकी नीति ने ही भारत की गति-विधान की बागडोर संभाली। यहीं से गांधीवाद का क्रियात्मक रूप स्थिर हुआ। उधर, हिन्दी का साहित्य भी अपना कलेवर बदल रहा था। उस समय तक की मौन-शिथिलता को, छायावादी-रूप में निखार कर, कविता जैसे अपने पाप का प्रायश्चित्त कर रही थी। नये नये शब्दों द्वारा सूक्ष्म भावनाओं की अभि-व्यंजना द्वारा भाषा अपने को सशक्त बना रही थी। आगे आने वाली विचार धारा के स्वागत के लिए उसके पास केवल यही साधन था। बादल, आंसू, ओस, किरण, और उच्छ्वास जैसे सूक्ष्म विषय उसका अवलम्ब बन रहे थे। परन्तु,

कल्पना-प्रसूत आन्तरिक अनुभूति का यह कोमल प्रदर्शन जीवन के लिए पर्याप्त न था। साहित्य अपने चारों ओर के वातावरण को साथ लेकर चलता है। अतएव राजनीतिक जाग्रति के चिन्ह साहित्य में भी आने लगे। साहित्य का युग भी बदला और गांधीवाद से प्रभावित हुए बिना न रह सका।

गांधीवाद अपने मूल रूप में तीन बातें लेकर उपस्थित हुआ। उसका पहला लक्षण बुद्धिवाद था। प्रत्येक कार्य को करने के पहिले उस पर सोचने और विचार करने की आवश्यकता पर उसने जोर दिया। केवल जोश में आकर कोई काम कर बैठना उस का सिद्धान्त नहीं था। अतएव उसके अनुसार प्रत्येक कार्य की सफलता के लिए विशेष प्रकार की साधना की आवश्यकता थी। साधना की पूर्णता के बिना साधक अधूरा और अनुपयोगी था। दूसरी बात गांधीवाद ने यह सिखाई कि मानव-धर्म है वचन, कर्म और मन में अहिंसा की भावना। विपक्षी को किसी प्रकार से दुख पहुंचाना उसके पक्ष की बात नहीं थी। मानवता का धर्म जीवन की इसी विशाल हृदय वृत्ति पर स्थित है। दूसरे के अधिकारों को छीन कर अपने वशीभूत कर उनका शोषण करना गांधीवाद के विपरीत भावना थी। गांधीवाद राजनीतिक क्षेत्र में इसी प्रवृत्ति के प्रतिरोध में खड़ा हुआ था। वह पर-सेवा को अपना लक्ष्य समझता था। बिना किसी प्रकार की मारकाट के अपने स्वत्व की प्राप्ति और रक्षा उसकी मूल प्रेरणा थी। गांधीवाद का तीसरा लक्षण उसका क्रियात्मक विकास था। यह सत्याग्रह का रूप था। अहिंसा पूर्वक शत्रु के हृदय को आमूल परिवर्तित कर देना उसका मंत्र था। वह बाह्य शक्ति का प्रदर्शन नहीं आन्तरिक-शक्ति का विकास था जिसके लिए कठोर से कठोर आपदायें भी साधारण बातें थीं। उसमें आत्म-बल की प्रधानता थी और अपने व्यक्तिगत सुख समृद्धि को छोड़कर दूसरों के सुख साधन में लीन हो जाने की क्षमता थी।

ये आदर्श भारतवासियों के लिये पुराने होकर भी नए थे। उनमें एक नया जीवन था क्योंकि उनका उन्नायक स्वयं एक वीर सत्याग्रही था और अपने जीवन के प्रयोगों द्वारा जो कुछ कहता था जनता के सामने करके दिखा देता था। उसे अपनी भूल पर कभी पश्चाताप नहीं हुआ क्योंकि उसने समझ लिया कि भूल का कारण अपने अन्दर किसी प्रकार की कमी थी। और,

उस कमी को दूर करने के लिए वह सदैव दत्त चित्त रहा। फिर ऐसी चेतना का प्रभाव पड़े और बेपड़े लोगों पर भला कैसे न पड़ता ?

राजनीतिक क्षेत्र की तरह हिन्दी का साहित्य क्षेत्र भी इस विचारधारा से अछूता नहीं रहा। प्रबन्ध और गीतिकाव्य दोनों में गांधीवाद के चिन्ह स्पष्ट दृष्टिगोचर होते हैं। प्रबन्धकाव्य के क्षेत्र में श्री अयोध्यासिंह उपाध्याय, मैथिलिशरण गुप्त और स्व० जयशंकर 'प्रसाद' प्रमुख हैं।

उपाध्याय और गुप्तजी ने पौराणिक आख्यानों को नये संचे में ढाला। उनके कृष्ण और राधा; उर्मिला, कैकेयी और यशोधरा हमारे पुराने परिचित होते हुए भी बहुत कुछ नवीन हैं।

नचा देता था । उनका जो कुछ भी निजी व्यक्तित्व था वह केवल कृष्ण के सम्पर्क के कारण था और वास्तव में उनसे इतना मिला जुला था कि उनसे अलगा उसका कोई आस्तित्व ही नहीं था । परन्तु 'जन-सुख दानी' के ये शब्द :

‘स्वजाति-उद्धार महान धर्म है ।’

‘विपत्ति से रक्षण सर्वभूत का,  
सहाय होना अ-सहाय जीव का ।  
उबारना संकट से स्वजाति का,  
मनुष्य का सर्व प्रधान धर्म है ।’

‘बिना न त्यागे ममता स्व-प्राण की,  
बिना न जोखों ज्वलदग्नि में पड़े ।  
न हो सका विश्व महान् कार्य है,  
न सिद्ध होता भव जन्म हेतु है ।’

‘बढ़ो करो वीर स्वजाति का भला,  
अपार दोनों विधि-लाभ है हमें ।  
क्रिया स्वकर्तव्य उबार जो लिया,  
सुकीर्ति पाई यदि भस्म हो गये ॥’

[११वां सर्ग—८४-८५-८७]

गांधीवादी सत्याग्रही के ही शब्द हैं । ऐसे ही व्यक्ति के लिए उपाध्याय जी ने कहलाया है :

‘विपत्ति से बर वीर समान जो,  
समर के हित उद्यत हो सका ।  
विजय श्री उसको बहु काल ही,  
वरण है करती सुप्रसन्न हो ॥’

‘पर विपत्ति विलोक सशंक हो,  
शिथिल जो करता पगहस्त है ।  
अवनि हो अपमानित हो शीघ्र ही,  
कवल है बनता वह काल का ॥’

‘यह धरा, थल है प्रतिद्विदिता,  
जब उपस्थित संकट काल हो ।  
उचित यत्न सधैर्य विधेय है,  
उस घड़ी सब मानव पात्र को ॥’

[१२वां सर्ग—४५-४७]

बुद्धिवाद से अनुप्राणित बीसवीं सदी के अतिरिक्त और कौनसा कवि है जिसने श्रीकृष्ण के लिए यह कहलाया हो :

‘रोगी दुखी विपत आपत में पड़े भी,  
सेवा अनेक करते निज हस्त से थे ।  
ऐसा निकेत ब्रज में न मुझे दिखाया,  
कोई जहां दुखित हो, पर वे न होवें ॥

[१२वां सर्ग—८७]

१६वें सर्ग में उपाध्यायजी द्वारा नवधा भक्ति की व्याख्या में भी वही गांधीवादी चेतनाधारा विद्यमान है । शांडिल्य के अनुसार ‘सा भक्ति परानुरक्तिः श्रीश्वरे’ मानने वालों को सम्भवतः उनकी व्याख्या खटकेली परन्तु उसमें नव चेतना का प्रकाश जो विद्यमान है ! वही उसे युगकालीन उपयोगिता की पदवी देता है और कवि को गांधीवाद की विचार धारा का कवि मानने के लिए विवश करता है ।

राधा के चरित्र में भी वही विचारधारा वेगवती हो रही है । जिसके हृदय में श्रीकृष्ण को ‘वरण करने की इच्छा थी’ और इस भावना को प्रगट करने का साहस भी था,

‘हृदय चरण में तो मैं चढ़ा ही चुकी हूँ,  
सविधि वरण की थी कामना और मेरी,  
पर सफल हमें सो है न होती दिखाती,  
वह कब टलता है भाग में जो लिखा है ॥’

‘सविधि भगवति को आज लौं पूजती हूँ,  
बहु व्रत रखती हूँ देवता हूँ मनाती ।  
मम पति हरि होवें चाहती मैं यही हूँ,  
पर विफल हमारे पुण्य भी हो चले हैं ॥’

[४था सर्ग—३५-३६]

वही तो अन्त में अपने निराश जीवन को दूसरों की सेवा में रह कर उसे सार्थक बनाने की शक्ति रखती थी। पौराणिक राधा के जीवन-क्रम से नवीन राधा का कार्यक्रम कितना अलग है ?

‘होती मारे मन यदि कहीं गोप की पंक्ति बैठी,

किम्बा होता विकल उनको गोप कोई दिखाता ।

तो कार्य में विविध उनको यत्नतः वे लगाती,

औ ए-नातें कथन करतीं भूरि गंभीरता से ॥’

‘जी से जो आप सब करते प्यार प्राणेश को हैं,

तो पां भू में पुख्त तन को खिन्न होवें न बैठें ।

उद्योगी हो परम रुचि से कीजिये कार्य ऐसे,

जो प्यारे हैं परम प्रिय के विश्व के प्रेमिकों के ॥’

‘सलग्न हो विविध कितने सात्वना कार्य में भी,

वे सेवा थीं सतत करतीं वृद्ध रोगी जनों की ।’

[१७वां सर्ग—४२-४३-४६]

गांधीवाद की इसी नारी को यह प्रशंसापत्र मिल सकता था—

‘पूजी जाती ब्रज अवनि में देवि तुल्या अतः थी’

उपरोक्त दोनों चरित्र उस समाज के रत्न हैं जो अपने पुनः संगठन द्वारा, अपनी विभिन्नता को छिन्न मिन्न करके, फिर से एक सूत्र में बँधना चाहता है; जिस का नेता अपने सुख दुख का विचार न कर जन सेवा में अपने जीवन की सार्थकता मानता है और स्वार्थपरता से ऊँचा उठकर परमार्थ में विश्व-बंधुत्व की उदार आदर्श भावना को मूर्तिमान करना चाहता है। राधा उस स्त्री समाज की प्रतिनिधि है जो पुरुषों के ऊपर अवलम्बित न रहकर अपने व्यक्तित्व को विकसित करना चाहता है और जिस समाज ने अपनी सदियों की शिथिलता और अकर्मण्यता का अनुभव कर उसे दूर करने का बीड़ा उठाया है। राधा में स्त्रीजन्य कोमलता, सरलता और प्रेम भाव है परन्तु वह एकाकी नहीं। वह समस्त स्त्री जाति की पीड़ा को अपने आंचल में बटोर कर रख लेना चाहती है। उसका ‘पर-सेविका’ रूप हमारे युग की मांग है और हमारे जागृत स्त्रीसमाज की प्रगतिशील भावना का प्रतीक।

गुप्तजी की कैकेयी गांधीवाद की विचार धारा की दूसरी सृष्टि है। उनके पूर्ववर्ती कवियों ने कैकेयी को कठोर, अल्प बुद्धि युक्त स्वार्थमयी नारी ही बनाया है। तुलसीदासजी ने तो देवताओं के सिर सारा दोष मढ़कर कैकेयी के चरित्र को बचाने का प्रयत्न किया है। अयोध्या की

अभिषिक्त भूमि में रामाभिषेक के स्थान पर जो कुछ भी हो रहा है उसका उत्तरदायित्व देवताओं पर है किसी मनुष्य विशेष पर नहीं। मंथरा उन्हीं की एक दूत है। तुलसी का यह वातावरण आजकल के बुद्धिवादी को बड़ा हास्यप्रद सा लगता है क्योंकि वह अति मानुषिक शक्ति पर विश्वास रखता हुआ भी प्रत्येक स्थान पर उसे देखने का इच्छुक नहीं है, वर्तमान का मानव इसका पक्षपाती नहीं कि जब कभी भी विपत्ति आई, बस ईश्वर की शरण पकड़ी। वह संदर्भ से नहीं डरता क्योंकि वह सत्य के बल को पहचानता है, वह हिंसा का अनुयायी नहीं क्योंकि अहिंसा उसका सब से बड़ा अस्त्र है। हाँ, यह सब होते हुए वह एक बार अपने बाहुबल को तोलना चाहता है, अपनी विरोधी शक्तियों से लोहा लेना चाहता है। उसे विश्वास है यदि उसकी साधना अधूरी नहीं है तो वह अवश्य सफल होगा। अपनी कमज़ोरियों को मान लेना उसकी मानसिक विजय है जिसका महत्व लौकिक विजय से कहीं अधिक है।

“युग युग तक चल्ती रहे कठोर कहानी  
 ‘रघुकुल में भी थी एक अभागी रानी।’  
 निज जन्म जन्म में सुने जीव यह मेरा  
 ‘धिकार उसे था यहां स्वार्थ ने घेरा।’

× × ×

“छल किया भान्य ने मुझे अयश देने का  
 बल दिया उसी ने भूल मान लेने का।”

कैकेयी के इन शब्दों में गांधी-युग की आत्मा स्पष्ट बोल रही है। लक्ष्मण के शब्दों में सीमित शासन सत्ता के अधिकारों की कितनी सुन्दर व्यंजना है:

“शासन सब पर है, इसे न कोई भूले,  
 शासक पर भी, वह भी न भूल कर झूले।”  
 और, “है बड़ी दण्ड से दया अन्त में न्यायी।”

शब्द कहकर तो लक्ष्मण पूरे सत्याग्रही अहिंसावादी ही प्रतीत होने लगते हैं।

सीता द्वारा उर्मिला-लक्ष्मण मिलन के अवसर पर, कवि-वर्णन में कुछ पुरुष-भक्तों को आपत्ति मालूम होती है। उर्मिला के चरणों पर लक्ष्मण को गिराकर कवि ने उनके हृदय पर जैसे यज्ञ घात किया है। परन्तु हमारे ये आपत्ति-कारी भूल जाते हैं कि यह पति के सामने पति की पराजय अवश्य है परन्तु उसमें पति को पत्नि की अपेक्षा अपने को ऊँचा समझने का भाव नहीं है।



यह बुद्धिवाद की विजय है जहां पर बड़े और छोटे का भेद भाव किसी सांसारिक सम्बन्ध पर अवलंबित नहीं रहता। यह केवल कोरी भावुकता नहीं मानवता के उच्चतम आदर्श की अभिव्यंजना है :

“मेरे उपवन के हरिण आज बन चारी,  
मैं बांध न लूँगी तुम्हें, तजो भय भारी।”  
गिर पड़े दौड़ सौमित्रि प्रिया-पद-तल में,  
वह भीग उठी प्रिय-चरण धरे दग-जल में॥

यह दृश्य परस्पर के आदान प्रदान का द्योतक है किसी प्रकार के एकांगी आधिपत्य का नहीं। गांधीवाद ऐसी ही स्त्रीशक्ति के बल पर आगे चला है। यशोधरा में यह भाव और भी अधिक परिपक्व हो गया है। नारी अपने अधिकार और उसके उत्तरदायित्व को खूब अच्छी तरह समझती है।

‘सखि ! वे मुझ से कह कर जाते’ वाले गीत में यशोधरा के हृदय की उस ग्लानि का चित्र है जो सजग स्त्री, पति द्वारा ठगे जाने पर, अपने हृदय में अनुभव करती है, वह तो स्त्रीत्व की प्रतिनिधि है जो कहता है :

“स्वयं सुसज्जित करके क्षण में,  
प्रियतम को, प्राणों के पण में  
हमी भेज देती हैं रण में  
क्षत्र धर्म के नाते।”

सत्याग्रह और असहयोग आन्दोलनों के समय कितनी ही भारत की स्त्रियों ने यह सब करके दिखा दिया था। नारीत्व का यह अनुभव और उसकी सक्रिय व्यंजना गांधीवाद की बहुत बड़ी देन है।

‘प्रसाद’ तो प्रतीत होता है जैसे भारत की प्राचीन संस्कृति-धारा और गांधीवाद का अपूर्व समन्वय है। कामायिनी के नायक मनु साधारण मानव और साम्राज्यवादी का अद्भुत मिश्रण है। श्रद्धा और इड़ा के सम्पर्क में उनकी मानवता का विकास होता है और सारस्वत नगरी में उनकी साम्राज्यवादी भावना चरम सीमा पर पहुँचती है।

गांधीवाद जिस राजनीतिक विचार धारा के विरोध में खड़ा हुआ है मनु का वही साम्राज्य सत्तावादी रूप सारस्वत नगरी में दिखाई देता है। वह समझते हैं ‘वशी नियामक रहे, न ऐसा मैंने माना’ और इड़ा को सम्बोधन कर कहते हैं :

“इहं ! मुझे वह वस्तु चाहिये - जो मैं चाहूँ,  
तुम पर हो अधिकार, प्रजापति न तो वृथा हूँ।”

अधिकार की यह लिप्सा ही संदर्भ को जन्म देती है। ‘राजा प्रजा का सेवक है’ यदि ये भावना मनु में होती तो विद्रोह की नौवत उनकी प्रजा में न आती। परन्तु सत्ता का मद शासक को अन्धा बना देता है। इसी के वशीभूत होकर उस श्रद्धा को जिसके ‘हार्थों में तकली रही घूम’ मनु ईर्ष्या वश कह देते हैं :

‘आशा के कोमल तंतु सदृश,  
तुम तकली में हो रही फूल’।

तकली और तकली का राग गांधीवाद की आर्थिक योजना के प्रतीक हैं और मनु जैसे साम्राज्यवादी का उस से बुरा मानना स्वाभाविक ही है !

संश्रुति सर्ग में प्रसाद ने साम्राज्यवादी व्यवस्था पर लोकतंत्र की विजय दिखाकर गांधीवाद के राजनीतिक पक्ष का बड़ा ही विशद चित्र खींचा है। सारस्वत नगरी के नागरिकों के बलिदान में भारतवासियों की बलिदान की भावना स्पष्ट रूप से निहित है !

उपसंहार में यही कहा जा सकता है कि जिस प्रकार गांधीवाद अपने मूल में पर-सेवा के भाव को लेकर चला और अन्त में सामाजिक क्षेत्र से होता हुआ राजनीतिक क्षेत्र में आया, उसी प्रकार हमारे हिन्दी के तीनों महाकाव्यों में भी समाज-सेवा, बलिदान की साधना और मानवता की जय की भावना का क्रमशः प्रदर्शन हुआ। ‘प्रसाद’ गांधीवाद के राजनीतिक परिणाम को कामायिनी में दिखा गये हैं।

हां,

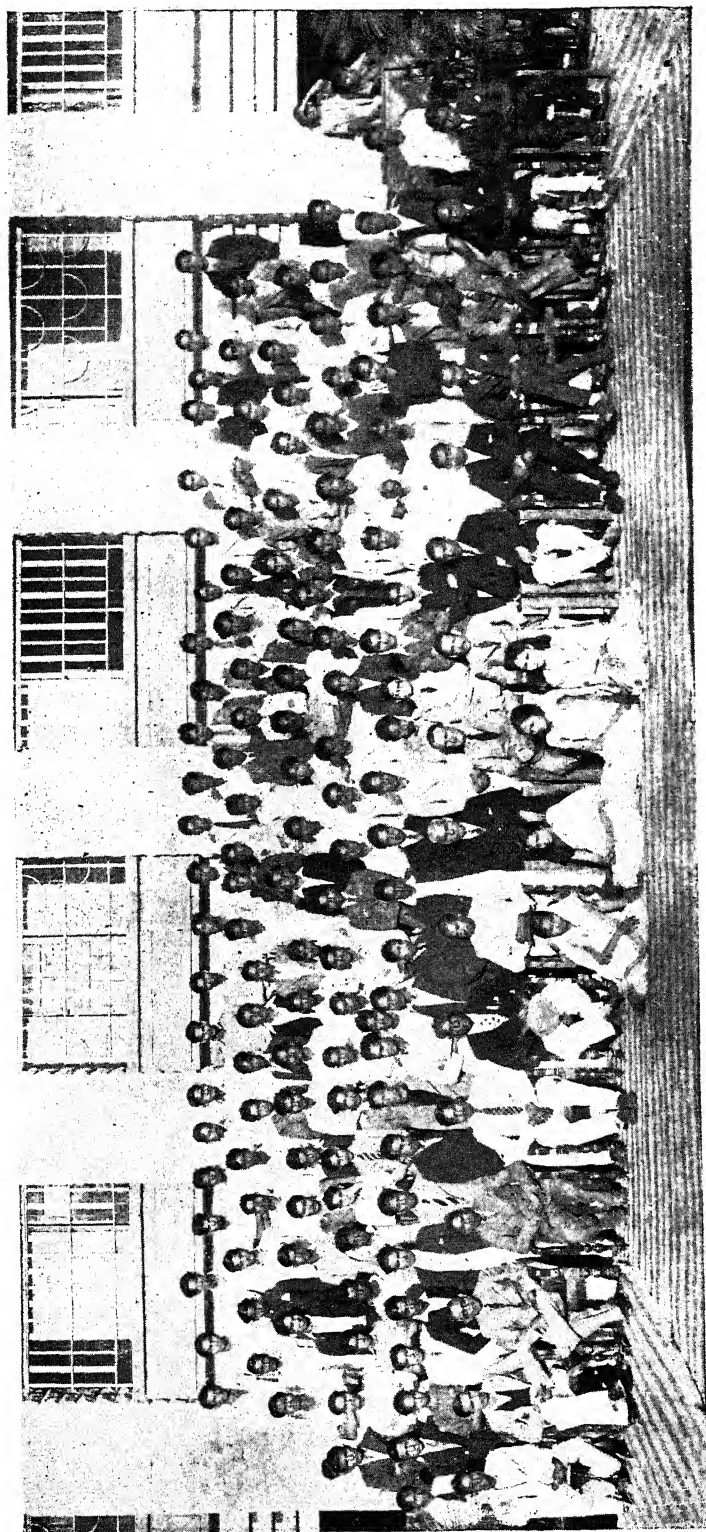
अपने जीवन में उसको मूर्तिमान देखना अभी बाकी है, पर हम उसके बहुत निकट पहुँच चुके हैं !



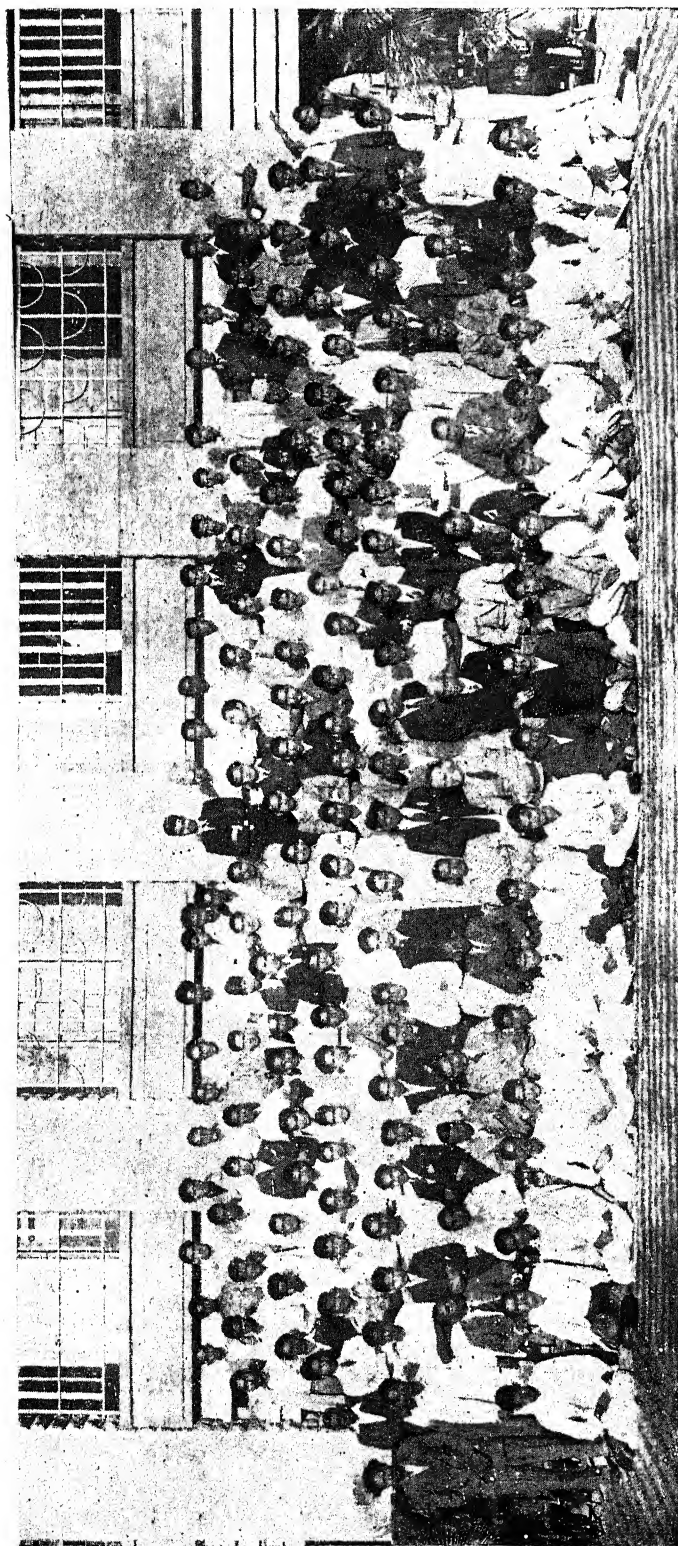
## OUR FUTURE HOPE

**W**E have just been through the second World War and within the short space of thirty years we have had two such major calamities. Cessation of hostilities is followed by talks of peace, which at some stages prove more difficult than fighting the war. That is why the Big Five are reduced to the Big Four, the Big Four to the Big Three and who knows it may vanish into a Big Zero. The peace seems to work for some time—at least it looks like that on the surface—and then the trouble starts. Then follows a period of negotiations and pacification and at the last stage, failing every thing, the war begins. And so this has happened at least in this fateful century in which we have probably seen and suffered much more than any of our forbears in the past.

But why does this happen at all? Surely those who are at the helm of affairs are considered to be the greatest brains of those nations over the destinies of which they are called upon to preside and probably are very good representatives of their civilization and culture. Then why this resort to the law of the jungle? With the vast improvement in the means of communications the distances have been annihilated and national barriers have disappeared. In fact the world has shrunk into smaller proportions and possibilities have opened up for men of different nations to mix freely with one another and profit by mutual consultation and international co-operation. Has this helped matters? No, it has done just the opposite. As one writer puts it whereas the world was divided into different boxes in the past it has now become one big box but it does not seem to have helped matters. Formerly they used to go out of their boxes to 'cut each others' throats now they do it inside the box without the bother of having to go out at all. Instead of mutual understanding there is profound misunderstanding and instead of general good-will there is wide spread distrust. Differences in living and outlook owing to climate and



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other factors such as those of diet, dress, dialect, etc., instead of being ignored or tolerated, are made much of and sometimes held up to ridicule. It is forgotten that 'a man is a man for all that' and that humanity is the same all over the world whatever its outward symbols may be. In fact it seems as though these quick means of communication which have shortened space and broken down barriers have now created greater hatred and intolerance than they did in the past. This state of things to-day is comparable to what would happen if the walls of houses in a town are suddenly pulled down and all the families which otherwise lived separately and probably or even doubtfully lived as good neighbours are made to live in the presence of each other. The issue in such a case need not be mentioned. It is a foregone conclusion. Sometimes barriers and partitions act as good deterrents to mutual quarrels and bickerings. You do not begin to like and love your neighbour overnight just because the dividing walls have crumbled. It is a moot point whether a Chinese understands an Indian better now—with all the modern means of transport—than he did before when Fa Hien took months to reach India and travelled through its northern part.

Even religion does not seem to help much. All the religions of the world proclaim that there is one God, that He is the creator, that He made us all, that we must love each other and show kindness and be good and so on and so forth. But who cares to practise this? In fact the practice is just the opposite of the precept, and yet the followers of the various religions tolerated the existence of helots, serfs, slaves, plebians, bigaris, pariahs, untouchables, pagans, Kafirs, mlechchas, coloured and several other similar categories of human beings and the followers of the different religions incited or tolerated their persecution. Stranger than this is the warfare waged in the name of religion, not so much for its defence but for its spread. Who has not heard of the horrors of religious persecution in Europe and the terrible weapons of inquisition? Who has not read of the 'holy wars'? The followers of some religion thought it their 'religious' duty to invade peaceful neighbouring countries and to loot and plunder. The followers of another religion invoked the blessings of God to start an unprovoked war, rape women, stab suckling babes and maltreat and starve prisoners to death. There is no need to labour this point.

Religion has not proved helpful and it would not. Not that any religion lacks in high moral precepts; on the other hand every religion is full of them but its followers pay only a lip homage to them. True religion recognises no nationality, no race and no caste. It recognises the entire creation in relation to God and the realization of this can come only to supermen and not to men who are three fourths beasts and one fourth human.

As long as property, power or production is the ruling sentiment of a society, equality and fraternity are mere shibboleths and religion becomes a mere handmaid to this and education takes its source from anyone of these that happens to be in force at the time. The solution, therefore, lies not in tackling the adult but tackling the child, in educating him rightly and properly. A child up to the age of six or seven knows no caste, no creed and no colour and meets and greets any other parson without any prejudice or mental reservation. While children we have no preconceived notions,

‘But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy.’

We cannot expect this salvation from the adults but from the children. The hope of humanity lies in taking care of the child which is the future man. It is not man that fashions the child but it is the child that fashions man. The child is born with godliness in him and possessed of peculiar powers with which it successfully adapts itself to the changing and growing environment. It is this mysterious something that enables the child to learn the mother tongue with perfect precision, imbibe the social code and acquire the local and national customs and traditions. The child is not born a tabula rasa as was at one time supposed but with a divine spark that helps and guides it unerringly to pick and to choose, to analyse and to classify and thus build up a set of experiences which stand it in good stead when it seeks ‘pastures new.’ If we wish to save mankind from any more wars and its horrors it is necessary to proclaim the independence of the child. Today it is not free. It has never been free. It has been subjected to the worst form of slavery and to the tyranny of the adult, be it the parent or the teacher. It has been maimed and twisted, cowed



down or coerced and beaten and licked into any shape the adult chose to give it. The result is a world society of maimed and deformed adults suffering from various complexes and hurling the world into chaos and ruin. Christ could not redeem man because man would not tolerate him; he crucified Him. We should, therefore, secure the emancipation of the child all over the world and give him freedom to grow and adapt himself to the environment. We should idolize the child as we tried to do for a time in the case of Lord Krishna if we want peace and prosperity in this world. We must proclaim this charter of the child,—the Magna Charta of the child—throughout the world and then and then alone there will be any hope for future humanity.

श्री मोहनलाल 'जिज्ञासु' बी. ए.

## कवि की मूर्ति

आज फिर से किस तरह मैं, ज्योति का संसार देखूँ ?

(१)

एक युग के बाद मैंने

शांति की कुटिया बनाई,

छूट कर ये लोक तीनों

मूर्ति थी उसमें बिठाई,

माल मुक्ता मोतियों की

डाल कर उसके गले में,

स्वप्न के दुष्प्राप्य हाथों—

से उसे मैंने सजाई,

आँख पर तम-पट गिराये

फूल सी सुरझा, गई तो,

बन्द आँखों से भला क्या

विश्व का श्रृंगार देखूँ ? आज०.....?

(२)

स्वर्ग के निर्जन बनों से  
फूल थे मैंने मँगाये,  
नयन सम्पुट कर सुरक्षित  
फूल कर मैंने चढ़ाये,

चूम कर पद-पद्म उसके  
दीप से कर अर्चना फिर,  
शुद्ध मन की भावना से—

थाल पूजा के खिलाये,

अर्चना का दीप जलता

एक शोंके से बुझा तो,

कौन से विश्वास पर अब

विश्व का उपहार देखूँ ? आज०.....?

(३)

हार खाकर विहँग भूले

हर्ष का गाना-बजाना,

और भूली कोकिलायें

कंठ से जीवन लुभाना,

देख उसकी तान मीठी

वाद्य यंत्रों का रुका स्वर,

बुलबुलें भी भूल बैठीं

प्रेम का अपना तराना,

वीन का वह तार टूटा

छीन कर मेरा हृदय तो,

कौन से आधार पर मैं

रागमय भंकार देखूँ ? आज०.....?

(४)

साँभ होते कँवल भूला—

रूप-छवि से मुस्कराना,

और भूला प्रात में नभ  
 दीपकों से झिलमिलाना,  
 देख उसकी द्युति विलक्षण  
 चन्द्र भी शरमा गया था,  
 रूप रति ने भी मुलाया  
 सुमन से सजना-सजाना,  
 रूप की मदिरा पिलाकर  
 लीन पथ पर हो गई तो,  
 कौन से, लक्षित अलक्षित  
 रूप का विस्तार देखूँ ? आज०.....?

(५)

मोह जो इस पार का है  
 वह नहीं मुझको लुभाता,  
 नित्य ही उस पार से पर,  
 है खड़ा कोई बुलाता,  
 जानता हूँ चंचला है  
 दूर नभ में भी छिपी तो,  
 दूर नभ में हूँ लूँगा  
 दीप बन कर झिलमिलाता,  
 वह गई भर नयन मेरे—  
 त्याग कर इस पार को तो,  
 पार जाने के लिये क्यों  
 बीच का मझधार देखूँ ? आज०.....?

(६)

मैं चुका हूँ देख अपने  
 माग्य की पूरी परीक्षा,  
 हे पथिक करनी तुझे है !  
 कार्य की अपनी समीक्षा,

भाग्य-निर्णायक प्रबल पर  
कम नहीं तेरा परिश्रम,  
पथ की इस हर डगर पर  
कौन देगा व्यर्थ शिक्षा !  
हास, आशा, शांति, जीवन  
अक में ले सो गई तो,  
धाव उर के भूलने को  
कौन सा उपचार देखूँ ? आज०.....?

(७)

सत्य का संसार मेरा  
स्वप्न की मेरी जवानी,  
मूर्ख दुनिया जानती क्या  
प्रेम की मेरी कहानी,  
सत्य का है ध्यान पूरा  
स्वप्न को मैंने भुलाया,  
है भुलाया इस लिये ही  
मूर्ति की रेखा निशानी,  
वक्ष मेरा चीर कर वह  
साथ अपने ले गई तो,  
स्वप्न की क्यों तूलिका से  
सत्य का आकार देखूँ ? आज०.....?

[आल इंडिया रेडियो के सौजन्य से प्राप्त और प्रकाशित 'अन्तर्दाह' की एक  
कविता का कुछ अंश]



## IN SEARCH OF PERSONAL IMMORTALITY

### The Question

**W**E are such stuff as dreams are made on; and our little life is rounded with a sleep.' Are we so unsubstantial as dreams? Is death the final episode? Or is there a life beyond the grave or the burning pyre? I presume that most of us would say that although the body is subject to dissolution the soul is deathless, immortal.\* Is this belief true?

### Primitive conceptions of immortality

2. Whatever is universally believed is likely to be true; and it has been argued that the soul is immortal is a belief natural to all human beings; savage or civilised. A custom is observed amongst the Eskimos of Greenland. When a person is dying, he is removed to a hut of snow, whose entrance is closed as death approaches. A story is related by Dr. Franz Boas how a young girl sent for some tobacco and bread from such a hut, to carry to her mother who had died a few weeks ago. Obviously the Eskimos believe that the soul survives death and retains its personality. Amongst the primitive tribes of Mexico it is believed that those who have been killed by lightning or by any disease go to Mictlan in the far far North, whence none returns. There the rich remain rich and the slaves have to slave. But at the end of four years of such existence they cease to exist. Here is a case of temporary personal survival. The American Choctaws maintain that after death the soul travels to the East till he comes to the River of Death; over this river stretches a bridge in the form of a pine trunk, which is smooth and slippery. It is only the good man who reaches the other bank of the river and enters Paradise. The unjust tumbles into the river and is no more. In Africa, the negroes of Ginea

\*'Birthless and deathless and changeless remaineth the spirit for ever;

Death hath not touched it at all, dead though the house of it seems.' — *The Gita*. 2 20.

believe that a wicked person, after death, is again clubbed to death by a priest. Thus for the vicious there are no hopes of survival. The natives of Congo refuse to give this privilege to women. The inhabitants of the Samoan Islands, in the Pacific, imagine that death is the departure of an individual on a long journey. Thus they provide him with food and shoes. The Tonga Islanders regard survival as reserved only for the chiefs or the magic men of the community while the Maoris of New Zealand think that the souls of the ordinary men die after passing through the several divisions of Hades. These few illustrations indicate (1) that the Uncivilised do believe in personal survival, but at the same time (2) that it is not necessarily everlasting and (3) that it is not open to all. Briefly to regard that all primitive people universally believe in personal immortality is a mere prejudice.

#### **The Ancient Egyptian View**

3. It would be strange, however, to ground our case in the religious conceptions of the primitive people. Will an appeal to the civilised religions of the world strengthen it? One of the most ancient civilisations is the Egyptian. In the Ritual of the Dead, a papyrus manuscript, as old as 2,000 B. C. we find an elaborate discussion of immortality. It lays down that there are six immortal elements viz., Ab (the heart), Ka (the memory image), Ba (the soul), Sahu (the mummy), Kahib (Shadow) and Osiris (the counterpart of the mummy). After death these elements exist separately; but on the day of Judgement in the presence of the God of the Dead, the heart of the man is weighed against truth by the God Thoth. If it is found wanting the six elements are not united, though they may continue to exist. In the case of the just they reunite, and the individual lives with the gods forever. Thus the Egyptian view allows personal immortality to the righteous and some sort of scattered survival to the rest.

#### **The Ancient Grecian View**

4. A glance at the ancient Greek civilisation reveals religion clinging to personal immortality and philosophy trying to undermine it. Homeric poems describe the souls as living a kind of shadowy existence in Hades; the Orphic religion paints a similar picture; and the Pythagoreans stoutly maintain Transmigration. But the philosophers sing a different tune. Socrates simply refuses to give any definite opinion regarding the problem.

Plato, his pupil, however, vigorously champions the cause of immortality; but as it is only the rational part of the soul that is immortal, he does not really further it. Nor do we find any safe quarters for this idea in Aristotle's theory of the soul as the form of the body; for both being inseparable the dissolution of the latter brings down the same fate upon the former. Nor can it receive any support from Epicureanism. And Stoicism is plainly set against it, for all the individual souls shall be absorbed ultimately in the Divine Being.

#### **The Roman View**

5. With the death of Alexander the torch of civilisation passed on to the hands of the Romans. But they were too busy with their Empire to indulge in philosophising about the nature of the soul. Their religion was utilitarian. 'He prays means he begs, he sings means he flatters, and he sacrifices means he pays a tribute' is a good caricature of their attitude. That they were not much worried over the problem of life after death is clearly indicated by some of the inscriptions found on the tombstones. 'Reader, enjoy while you are alive; for there is neither laughter nor joy after death; and what remains after death is consumed by fire and earth' so runs one of them. The same belief, to a certain extent, is voiced by Roman philosophers. Thus Lucretius thinks that the idea of immortality is a silly delusion. The Elder Pliny is convinced that it is nothing but an expression of the human weakness, the insatiable longing to live; while Marcia Aurelius persuades us to cultivate indifference towards death.

#### **Idea of Immortality in the Living Religions**

6. But let us leave these ancient and dead religions and consider what the living ones say. Zoroastrianism, the religion of the Parsees, believes that the soul survives and that there is a resurrection of the body as well. The story of life after death—it is a story and nothing more—may be briefly described. After death the soul of the man is guided by the god Sura to the bridge chinevat where God Ormuzd judges it. If it is found to be good, it is admitted to the mansions of the blessed; else down it goes in to the abyss, Duzak, to be tormented by the Devas, the assistants of Ahriman, the God of Evil, till it is redeemed when a conflagration consumes his impurity. Mohamedanism also supports individual immortality. Angel Gibriel holds the balance in his hand, weighs the deeds of the



soul, and directs it either to Heaven or to Hell. The heaven, of course, is wonderfully delightful with its splendid halls, superb gardens and streams of limpid waters, where beautiful women serve delicious drinks to the accompaniment of enchanting music. Christianity too posits personal immortality. On the day of Judgement the bodies will rise out of the graves and be united with the souls. But this is all incomprehensible to reason; and the claim to everlasting individual existence is not really justified. Turning to China we find ourselves in a different atmosphere. The official religion of its millions of people is Confucianism. Confucius was a philosopher of morals and manners. He neither affirms nor denies the existence of a personal God; nor does he speak about immortality. The supernatural elements in the world view of the Chinese are due to Taoism and Buddhism, which was imported from India.

#### **Immortality in the Upanisads**

7. We flung our net far and wide with the hope of catching perpetual existence for the individual soul and we got only fairy tales and thinly disguised wish-fulfilment. Before, however, we give up our efforts let us listen to the Indian thinkers. The Vedic Aryans believed that the good go to the land of Yama and live there like immortal gods: while the wicked are thrust into Hell by Varuna. The Upanisadic sages thought differently. They ask us to choose either the individual but a miserable immortality in the form of an end-less chain of rebirths, or the blissful but an impersonal immortality of becoming one with the universal soul. If the latter is accepted, and ought to be accepted, there is an end of individuality, for a plurality of universal souls is a palpable absurdity, and even if the former is chosen, it is not as individual as the Christian or the Mohamedan, as the bodies we assume in different births are different, and we shall not be aware of our previous lives. In either case our search seems to be the pursuit of a mirage. And this impression deepens if we stop to listen to the Cārvākas; for consciousness, according to them, is only an emergent quality of the body and consequently can never be everlasting.

#### **Jainism and Buddhism on Immortality**

But several schools of thought soon challenged this view. Jainism, for instance, favours the view that there are as many souls as there are living beings; and each of them is inherently infinite and eternal, though

before liberation each is bound down by matter. When the fetters of matter drop off each soul shines with infinite knowledge, infinite faith, infinite power and infinite bliss. Obviously each individual soul enjoys eternity. Can this however really be so? How can so many infinities maintain their isolation? How can we distinguish one such soul from another when both are identical in their nature? How, for instance, can there be two beings with infinite power? In short plurality without distinction is a contradiction in terms and without plurality there cannot be individual immortality. To turn to Buddhism is trying to catch a floating straw to escape from drowning; for when 'All is momentary' talking about eternal souls sounds nonsensical. Besides Buddha himself has rather remained silent on the point. His concept of 'Nirvana' has been interpreted as 'annihilation' by his followers and many scholars who have written about him. Even if we accept Sir Radhakrishnan's positive interpretation of that state, in harmony with the Upanisadic teaching, we nowhere approach individual immortality, as we have already seen that the Upanisadic seers have no soft corner for it.

#### **Immortality in the six Brahmanical systems**

Of the six Brahmanical systems of Philosophy five offer the prize of individual immortality to every human being when he successfully disentangles himself from Samsar (the chain of rebirths) by proper reflection and moral perfection. Thus the Naiyāyikās maintain that each soul, when finally freed from its accidentals such as body, mind, consciousness and so on, exists eternally beyond the power of pleasure or pain. The Vaiśeṣikās also are convinced that the soul, in its real state, is an eternal unconscious substance. Similar, to a certain extent, may be regarded the doctrines of Prabhākar and Kumārila, the Mīmāṃsakās, who hold that the soul in its own nature is without any attributes whatsoever. But if so, we may ask how is such a soul distinguishable from an unconscious stone? Further, is not such a self-realisation, therefore, worthless? To suppose that a substance should remain a substance though unrelated to any qualities is a mistake which has escaped the notice of these thinkers. Consequently such a soul is non-existent and with it its immortality. The Sāṃkhya-Yoga school argues for eternal souls which are not to be considered as unconscious substances as they were described by the

Nyaya-Vaisesika Philosophers. And now, at last, we may think we have found a safe haven. But this is an illusion. Because although each liberated soul is 'consciousness' it is conscious of nothing at all; It is a pure subject unrelated to any object. Each soul is as experienceless as any other, and therefore, fails to preserve its individuality, and perilously approaches the state of unconsciousness. Briefly none of the above systems provides reasons which prove personal immortality; while the remaining sixth, the Advaita Vedanta of Samkara is frankly monistic and declares that all individuality is an appearance. Consequently the existence of independent individual souls in the ultimate reality is unthinkable.

Thus our survey of the several religions and philosophies has not proved personal immortality, though at the same time it has not disproved impersonal immortality.

#### **Immortality and the sciences**

8. Our last resource is Science. Are the findings of the various sciences compatible with individual survival? About the beginning of the present century astronomers and physicists thought that a time would come when the temperature of the whole universe would get so low that no form of life would survive it. That would have been the inglorious exit of mind from this mechanical world of whirling atoms and electrons, into which it had stumbled by accident. But to-day 'mind no longer appears as an accidental intruder into the realm of matter. . . . We ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds, but the mind in which the atoms out of which our individual minds have grown exit as thought.\*' Now, even if such a view were fully established—and the author himself regards it as 'frankly speculative' and uncertain—it would hardly endorse the immortality of individual minds. Nor does Biology support it. One of the outstanding features of the evolution of life is the indifference which Nature shows towards the survival of the individual. Says H.G. Wells, 'The idea of any sort of individual immortality runs flatly counter to the idea of continuing evolution. . . . Upon the continuity of consciousness after bodily cessation and disintegration the science of life has no word of assurance, and on the

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\* Sir James Jeans. 'The Mysterious Universe' P. 104.

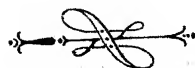
other hand, it assembles much that points towards its improbability.\* Nor is psychology more helpful in this matter. Behaviourism, for instance, shatters all hopes of mind's survival when it assigns to it only the status of an epiphenomenon. Even if the mind cannot be resolved into the disturbances of the body and the brain alone, permanence of the mind seems to be a matter of degree only. The unity of the mind of an individual involves an organisation of the various purposes of his life. That such a synthesis is often absent is sufficiently proved by many cases of the dissociation or the disintegration of personalities. Hence it follows that, during this very life, permanence of the mind is rather an achievement than a given fact. Its further continuation after death, therefore, becomes all the more controversial. Such a conclusion is not affected even by the admission of supernormal phenomena of telepathy, spirit messages, poltergeist incidents and so on. C.D. Broad thinks that a careful consideration of these phenomena compels us to admit that something persists after death, which may be called the 'psychic factor' but which we are not bound to regard either as permanent or identical with the mind of the individual who is dead.†

9. Thus the belief in personal immortality, which has found expression in the primitive and civilised religions and also in the various systems of philosophy, when examined critically, does not seem to be valid. Its rejection should not cause any regrets. Because, after all, the worth of an individual is to be measured by his achievements and not by the mere number of years he lives. Therefore, a man who has endeavoured to live upto his ideal will not be afraid of death. On the contrary he might welcome it with the words.

"I have warmed my hands before the fire of life  
It sinks, and I am ready to depart."

\*'The Science of life' P. 852.

†C.D. Broad 'The mind and its Place in Nature' P. 541.



## नई उर्दू शायरी

बली से लेकर गालिव तक करीब करीब दो सौ साल का ज़माना है। इसी अरसे में उर्दू शायरी ने जो कुछ पूँजी इकट्ठी की है उसमें इस्क-ओ-मोहब्बत की भरमार रही। लेकिन इसके मायने नहीं कि हमारे शायरों पर ज़िन्दगी की दूसरी तहरीक़ातों (आन्दोलनों) का असर न हुआ। आम तौर से खयाल किया जाता है कि हमारे पुराने शायर ज़िन्दगी से मुँह मोड़े अलग अपने एक खयाली जगत में साक़ी-ओ-महबूब के साथ ज़िन्दगी गुज़ारने के आदी थे। लेकिन यह एतराज़ सही नहीं है। उन्होंने गुल-ओ-बुलबुल और चमन-ओ-क़फ़स के परदे में ज़िन्दगी के दूसरे मिसलों (विषयों) पर भी अपने खयाल ज़ाहिर किये हैं। और शायराना तर्ज़ में उनको परखा भी है। अगर इस ज़माने की सियासी हालत (राजनीतिक दशा) पर गौर किया जाय तो फिर हम शायरों से यह उम्मीद न रख सकेंगे कि वह आज़ादी से इन मामलों को परख सकते। १८५६ ई० तक हमारी शायरी का यही अन्दाज़ रहा। जब ग़दर ने मुग़ल राज का खातमा कर दिया तो हमारे शायरों ने ज़िन्दगी के उतार चढ़ाव को महसूस किया। शायरी दरबारी बन्धनों से आज़ाद हो गई और महलों और दरबारों को छोड़कर उसने भोंपड़ियों की तरफ़ रुख किया। अब वह सिर्फ़ अमीरों और रईसों के दिल बहकाने का सामान ही इकट्ठा न करती थी बल्कि गरीबों और आम लोगों की दोस्ती का हक़ भी अदा करती थी। शायरी का लहज़ा भी बदल गया। शायर अब जान बूझकर समाजी और सियासी मसाइल को परखने लगे। हाली क़ौम की बर्बादी का मर्सिया मुसद्दस की शक़ल में सुनाते हैं। और इसी मुसद्दस की तरक्की पाई हुई शक़ल मौजूदा ज़माने की शायरी है। 'जोश', 'मजाज़', 'अली सद्दर', 'जाफ़री', 'जज़बी' वगैरह, वगैरह उसी की कड़ियाँ हैं जिसकी शुरुआत हाली और आज़ाद से हुई और जिसकी बिचली कड़ियाँ इक़बाल, शिवली, अकबर, चक़बस्त जैसी सुलन्द मर्तबा हस्तियाँ हैं। इन शायरों का हाल उन अपने आप उगने वाले पेड़ों की तरह है जो चट्टानों को फोड़कर इक्का दुक्का इधर उधर उग जाते हैं। और इनकी हालत "बकौल मजनु शोरखपुरी" ऐसी है जैसी भरी दुनिया में चन्द लोगों के ज़लज़ले का एहसास (अनुभव) हो और वही दूसरे सोए हुए हज़ारात को झँझोड़ झँझोड़ कर वेदार करने की कोशिश कर रहे हों।

यह आम कायदा है कि हर नई तहरीक़ (आन्दोलन) का मुक़ाबला पुराने खयालात के लोगों

की तरफ से किया जाता है। यही सलूक नई अदबी-तहरीक (साहित्यिक धारणा) के साथ भी हुआ। और मुल्क के हर कौने से इसके खिलाफ आवाज़ बुलन्द होनी शुरू हुई। कोई कहता है कि तरक्की पसंद (प्रगति शील) मुखरिबे अखलाक (चरित्र घातक) हैं। कोई कहता है यह मार्क्स और लेनिन की नक़ल है। किसी को इससे यह शिकायत है कि यह फ्राइड के फ़्लसिफ़े को उर्दू में पेश करके नौ जवानों में ज़हर फैला रही है। इन लोगों का खयाल है कि नये लेखक शायरी की देवी की इज्जत नहीं करते। उसे खींच कर पब्लिक में ला खड़ा करते हैं, उसे धूरते हैं। तारीख और फ़्लसिफ़े से बनी हुई तराजू पर उसे तोलते हैं। यही वजह है कि आज अकसर रुजत पसंद की पेशानियों पर तरक्की-पसंद (प्रगति शील) शायरी का नाम सुनते ही बल पड़ जाते हैं।

उनकी नज़रें रस्सी और फांसी के तख्ते को तलाश करती हैं। फिर जलसे होते हैं। नये अदब और नये अदीबों के खिलाफ़ तहरीकें पेश की जाती हैं। उनके खिलाफ़ ऊधम मचाया जाता है, तालियां बजती हैं और फिर हर शख्स अपनी जगह इत्मिनान से बैठ जाता है और यह समझता है कि उसने अपनी इन हरकतों से नई अदबी तहरीक का खातमा कर दिया है। यह हज़रात इक़बाल के इस शेर पर सोचने और इसे समझने की कोशिश नहीं करते—

आइने नौ<sup>१</sup> से डरना तँज़ कौहन<sup>२</sup> पे अड़ना;

मंज़िल यही कठिन है कौमों की ज़िन्दगी में।

और नये आईन से डरना सिर्फ़ कौमों ही के लिए खतरनाक नहीं बल्कि अदबी ज़िन्दगी के लिए भी हद से ज्यादा खतरनाक है। नित नये तजुयें ही अदब को ज़िन्दगी के करीब लाकर खड़ा कर सकते हैं। अगर अदब में तजुयें न होते तो आज हमारी शायरी उन्हीं मंज़िलों में रहती जहाँ से बड़े छुट्टे हुए थो। और हमारी तमाम शैरी, अदबी, पूंजी चन्द गीत तक ही होते। इसमें ग़ालिब, इक़बाल और जोश जैसे क़ाबिल शायर पैदा न होते। उस हालत में अदब गुल-ओ-बुलबुल में खोकर ही रह जाता।

हमारे नये शायरों ने वक्त की ज़रूरतों को समझने और उनको शेरों में ज़ाहिर करने की कोशिश की। उसने जब अमीरों के लुत्तम और गरीबों की लाचारी देखी तो उस पर इसका गहरा असर पड़ा और उसकी नज़रें इस मर्ज़ को दूर करने के लिए चारों तरफ़ इसके इलाज की तलाश में उठीं। जब उसकी निगाहें अपने आंगन से निकल कर योरोप के दूसरे मुल्कों पर पड़ीं तो रूस ने उसे खास तौर पर अपनी ओर मुतवज्जा (आकर्षित) किया। हमारे शायरों पर, जैसा कि पहले

१. नये क़ानून।

२. पुराना तरीक़ा।



कहा जा चुका है, आमतौर से यह एतराज़ किया जाता है कि यह लेनिन और स्टालिन की औलाद बनने की कोशिश करते हैं। एतराज़ करने वाले लोग कभी यह सोचने की कोशिश नहीं करते कि आखिर क्या वजह है कि हमारे शायरों पर रूस का इस क़दर असर हो गया है। अगर वह इमानदारी से सोचने और इसे समझने की कोशिश करेंगे तो इसकी वजह अपने आप उनकी समझ में आजायगी। रूस के इन्क़लाब से पहले रूस के गरीब किसानों और मजदूरों की जो हालत थी और ज़ार की हुकूमत के अमीरों के हाथों वह जिन जुल्मों का शिकार थे बिल्कुल वैसी ही हालत आज हिन्दुस्तान के गरीबों और मजदूरों की है जो साम्राज्यी हुकूमत के जुल्मों का शिकार बने हुए हैं। यही वजह है कि हमारे नौजवान शायर भी इस अमीरी के मर्ज़ का इलाज साम्यवाद में ढूँढते हैं। हमारे शायरों ने रूसी-अदब से ज़रूर असर लिया है लेकिन इनकी हर बात को रूस की नक़ल समझना खुद अपनी तंग नज़री का सुबूत देना है। शायद इस बात को मानने से कोई इन्कार नहीं कर सकता कि हिन्दुस्तान भूखा है, नंगा है। यहां का किसान फ़सल अच्छी होने पर भी भूखा रहता है और धनी अपने पेट से ज़्यादा खाना अपने सामने मौजूद पाता है। अगर इसे देखकर कोई शायर यह चीख उठे—

इन चमकते हुए शहरों की फ़रवाँ<sup>१</sup> मखलूक<sup>२</sup>,  
 क्यूँ फ़क़त मरने की हसरत में जिया करती है।  
 यह हसीं खेत फटा पड़ता है जोवन जिसका,  
 किस लिए इनमें फ़क़त भूख डगा करती है।

—फैज़ एहमद “फैज़”

तो यह एक सही बयान है, किसी की नक़ल नहीं।

गरीबी के बढ़ते हुए दुख का असर हमारे शायरों पर भी पड़ा और जब वह ताज़ को देखते हैं तो उसे देखकर यह सोचने लगते हैं कि इस हसीन इमारत के बनने में न जाने कितने गरीब मजदूरों का पसीना और खून काम आया होगा। उनके दिल में ताज़ को देखकर यह खयाल पैदा होता है कि सच्ची मुहब्बत करना क्या सिर्फ़ शाहजहां ही जानता था। क्या वे गरीब मजदूर जिनकी मेहनतों ने ताज़ को यह शक़ल दी मुहब्बत करना न जानते थे। और अगर जानते थे तो आज दुनिया फिर क्यों सिर्फ़ शाहजहां की मुहब्बत, उसकी वफ़ादारी की तारीफ़ कर रही है। क्या इसके यह मायने नहीं कि इन गरीबों की मुहब्बत की परवाह न करके दुनिया उनकी मुहब्बत का मज़ाक उड़ा

१. बहुत ज्यादा।

२. आबादी।



रही है। यही वे खयालात हैं जिनकी वजह से हमारा नौजवान शायर ताज को देखकर अपनी महबूबा (प्रेयसी) से कहता है—

ताज तेरे लिये एक मज़हरे<sup>१</sup> उलफ़त ही सही,  
तुझको इस वादियेरंगी<sup>२</sup> से अक्रीदत<sup>३</sup> ही सही;  
मेरी महबूब कहीं और मिलाकर मुझ से।

और फिर यह बताने के बाद कि ताज दरअसल एक अमीर आशिक की वफ़ा का प्रोपेगेंडा है, वह अपनी प्रेयसी को बताता है—

अनगिनत लोगों ने दुनिया में मुहब्बत की है,  
कौन कहता है कि सादिक<sup>४</sup> न थे जज़्बे उनके।  
लेकिन उनके लिये तशहीर<sup>५</sup> का सामान न था,  
क्यों कि वह लोग अपनी ही तरह मुफ़लिस थे।

.....  
.....  
मेरी महबूब उन्हें भी तो मुहब्बत होगी,  
जिनकी सन्नाई<sup>६</sup> ने बक्शी है इसे शक्ले जमील।  
उनके प्यारों के मुक़ाबिर<sup>७</sup> रहे बेनाम—ओ—नुस्रद,  
आज तक उनमें जलाई न किसी ने कन्दील<sup>८</sup>।  
एक शाहन्शाह ने दौलत का सहारा लेकर,  
हम गरीबों का उड़ाया है मज़ाक।  
मेरी महबूब कहीं और मिलाकर मुझ से ॥

—साहिर लुधियानवी

गरीबी के इस बढ़ते हुए अनुभव ने एक हद तक इसे मनाहज़िरे फ़ितरत (प्राकृतिक दृश्य) से भी लापरवाह बना दिया है। उसे शबनम (ओस) पर मोती और कंकर पर हीरे का गुमान नहीं होता क्योंकि यह उस वक्त की बातें हैं—

- |                     |                 |
|---------------------|-----------------|
| १. ज़ाहिर करनेवाला। | ५. प्रोपेगेंडा। |
| २. खूबसूरत जगह।     | ६. कलाकार।      |
| ३. चाह।             | ७. कब्रें।      |
| ४. सच्चे।           | ८. दीया।        |

जब जेब में पैसे बजते हैं, जब पेट में रोटी होती है।

उस वक्त यह ज़रूरी हीरा है, उस वक्त यह शबनम मोती है॥

भूख में तो हिलाल से ज्यादा खूबसूरत और जौहरा और परवीन (दो सितारों के नाम) से ज्यादा सुन्दर जो चीज़ नज़र आती है वह एक रोटी का टुकड़ा है। जज़्बी के कहने के अनुसार—

वह लाख हिलालों से भी हसीं कैसी जौहरा कैसी परवीन,

रोटी का एक टुकड़ा जो मिल जाये मुझे बाज़ारों में।

और यही नहीं कि गरीबी ने हमारे शायरों को प्राकृतिक दृश्यों से एक हद तक लापरवाह बना दिया है बल्कि वह अब मुहब्बत में भी इस क़दर खोये हुए नज़र नहीं आते जिस क़दर कि हमारे वह शायर नज़र आते हैं जिनका तात्कालिक बेफ़िक्री के ज़माने से है। अब तो प्रेयसी से बात करते वक्त भी इस बात को नहीं भूलते कि वह गुलाम हैं, वह भूखे हैं, वह नंगे हैं। आज़ादी उनका पैदाइशी हक़ है। आज़ादी के लिए उन्हें लड़ना है। इसके लिए हर किस्म की कुर्बानी, हर किस्म का ईसार (मैंट) पेश करना है। और यही वजह है कि वह कभी तो खुद प्रेयसी को जंग के मैदान आने की दावत देते हुए उसे यही सलाह देते हैं कि—

सिमाने खींच ली हैं सर फिरे बागी जवानों ने,

तू सामाने जराहूँ<sup>१</sup> गर उठा लेती तो अच्छा था।

तेरे माथे पे यह आंचल बहुत ही खूब है लेकिन,

तू इस आंचल से गर परचम बना लेती तो अच्छा था॥

—माजाज़

और कभी वह अपनी इन्तज़ार करती हुई प्रेयसी के खत का जवाब इस तरह देते हैं—

मैं तुम्हको भूल गया। इसका एतबार न कर,

मगर खुदा के लिए मेरा इन्तज़ार न कर।

अजब घड़ी है मैं इस वक्त आ नहीं सकता,

सरूर-ए-इश्क की दुनिया बसा नहीं सकता।

मैं तेरे साज़-ए-मुहब्बत पे गा नहीं सकता,

मैं तेरे प्यार के काबिल नहीं हूँ प्यार न कर।

न कर खुदा के लिए मेरा इन्तज़ार न कर॥

—जाफ़री

१. घायलों के लिए प्रथम उपचार का सामान।

और जब आज़ादी के इस मतवाले को ज़ालिम हुकूमत लोहे की सलाखों के पीछे बन्द कर देती है तो इसकी महबूबा (प्रेयसी) इसे खत लिखती है और वृद्धती है—

यह लोहे की सलाखें कब तक रोकेंगी मिलने से,  
यह दीवारें रहेंगी तेरे मेरे दर्मियां कब तक।  
तुझे मुझ तक न आने देगा फाटक कैदखाने का,  
मुझे तुझ तक न जाने देंगे आखिर पासवां कब तक।

—जाफ़री

नई शायरी का नाम सुनते ही हमें मीराजी और राशिद के नाम याद आ जाते हैं। इन शायरों ने मगरबी (पश्चिमी) अरब से आज़ाद शायरी के कामयाब नमूने उर्दू में पेश किए हैं। मीराजी की शायरी कहीं कहीं अपनी खाल इशारियत (Symbolism) की वजह से उलझी हुई नज़र आती है कि उसका समझना हर शख्स के लिए आसान नहीं। और यहीं उनकी शायरी की कमज़ोरी है। लेकिन राशिद और उनके साथियों की नज़में इस ऐब से दूर हैं। इस आन्दोलन के खिलाफ़ भी रूज़अत पसंदों (सामन्ती परस्तारों) ने 'अदब खतरे में' के नारे के साथ एक मोर्चा कायम कर दिया। इन सामन्ती परस्तारों को यह शिकायत है कि नये शायर पुराने उसूलों ही की पाबन्दी क्यों नहीं करते, यह तजस्वे क्यों कर रहे हैं। हम अगर गौर से देखें तो इस नतीजे पर पहुँचेंगे कि इस तहरीक की मुखालिफ़त करना कोई माकूल काम नहीं। यह तहरीक अभी अपने तजस्वाती दौर (experimental age) से गुज़र रही है [हिंदी में यह तहरीक 'निराला' से शुरू हुई और हिंदी में भी इसकी मुखालिफ़त जी तोड़कर की जा रही है।] लेकिन इस पर भी इसमें कितनी कामयाबी हासिल की जा चुकी है इसका अन्दाज़ा नौजवान मछली शहरी की नज़म सुसन्धिर से कीजिये—

आर्टिस्ट ! अपनी यह तस्वीर मुकम्मिल करले।  
होंट ये और भी पतले हों यह आंख और भी मस्त,  
लेकिन इन गालों की सुखी को ज़रा कम करदे।  
मैंने मुझाया हुआ आज इन्हें देखा है,  
हल्के आंसू से इन आंखों को ज़रा नम करदे।  
मैंने पज़मुर्दा<sup>१</sup> निगाहों से यही समझा है,  
आज भी मैंने सरे राह उसे देखा है।

१. मुरझाई हुई।

एक शाहकार इसे जल्द बना ले ऐ दोस्त !

वरना तस्वीर का खाका ही बदलना होगा ।

देखिये ! शायर ने प्रेयसी पर जुदाई के असर को किस कला से पेश किया है और नज़म अपने अन्दर कितने सुंदर संकेत लिए हुए है । इस तहरीक को शुरू में ही कुचल देना जिसकी वजह से ऐसी कामयाब नज़में लिखी जा सकती हों, क्या यह मायने नहीं रखता कि एक होनहार बच्चे का गला घोटकर उसका खातमा ही कर दिया जाय ।

यह झुकाव और तहरीक उर्दू में तमाम मुखालिफ़तों के होते हुए भी आम होती जा रही हैं । और वह दिन भी दूर नहीं जब इन तहरीकों की मुखालिफ़त करने वाले लोगों को खुद अपनी ग़लती का पता चलेगा और वह भी नये शायरों के साथी होकर दिल के साज़ को इसी नये अन्दाज़ से छेड़ा करेंगे ।

Mr. GANESH PARSHAD SHARMA M.A., L.L.B., SAHITYARATNA

### WHEN WATERS WHISPER

**B**EYOND the seventh mile-stone on the modern macadamized road west of the city of Taragarh in a neat happy valley nestling in the very arms of nature and sanctified by the ancient sacrifices of gods and goddesses lies the ancient town of Pushkar. The very name of the town means a lake and the holy lake is as old as history itself. Its sanctity dates back to hoary times when the long bearded, tall and fair looking Aryan Rishis in their palmy days amidst sylvan surroundings in their forest retreats wrote the tales of Indian Mythology, the much criticised and all the more revered Puranas the authority of which has been holding such an undisputed sway on the minds of Hindu race from times immemorial.

'While other holy lakes and rivers purify sins by having a dip in their sacred waters the lake Pushkar the king of all sacred places purifies at the very sight' wrote the ancient sage and the traveller who waded his way through the rugged mountain defile in the middle of the sixteenth century was chanting it continually as his weary limbs goaded by the intense fervour of faith and fired by unending curiosity were struggling hard to

reach the holy place ere the pall of gloom might envelope the entire landscape from the gaze of thirsting eyes.

Those were the good old days in the reign of the magnificent Moghuls when 'splendour was Ind,' when milk and honey were not so rare, when emotions ruled the heart, faith ruled the mind and hand that held the sword ruled mankind. Though on the throne of Delhi ruled a descendant of Timur, one of the most indefatigable princes from the House of Babur, yet in outlook and temperament in the width of vision and statesmanship he was far inferior to his illustrious great grandfather in whose honour the sycophantic Pandits composed the *Allopanishad* and the flattering Mullahs and theologists loved to chant 'Allahu Akbar' from the pulpit of the Imperial Mosque.

Yes, those were the days of an Emperor who was destined to be the last of the Great Moghuls who though in official chronicles was recorded as Alamgir (World conqueror) yet miserably failed due to his own bigotry to conquer even the hearts of the vast majority of his subjects. Therefore, it was that our traveller, a young Rajput hero in his teens had girded round his waist his ever faithful companion—the sword. From his visage and mien, his sparkling eyes, high forehead and vivacious outlook one could tell at a glance that he was a prince and prince he was of the bluest blood. In Rajasthan even the most humble 'Bhumia' traces his pedigree back to Sun and Moon then why not our traveller in whose veins flowed the proud blood of his Rathor ancestors and who was Lord of Riyan be conscious of the fact that he was a purest Kshatriya whose very breath existed for the protection of the kine and the Brahmins.

There were no serpentine Tar roads in these days, no tolls, no taxis no buses and not even a bullock cart track. Pushkar pilgrimage is a 'Dushkar' task (difficult task) said the ancient Bengalis and even to our Rajput traveller though his estate lay within the confines of Subah of Ajmer, the residence of Moghul Subedar and seat of Imperial treasury, yet trudging was not an easy task. But the enchanting panorama which nature had spread before the eyes to feast was simply dazzling and bewildering. The delightful colour of the tall mango trees, the vivid shades of the steep projecting rocks, the beautiful scent of the fragrant flowers, the emerald green grass, the natural haunts of a hundred varieties of birds, the tiny

flowers in full bloom arranged by nature in assorted colours, were lending a charm of colour and beauty sufficient to transform the vale of pushkar into a soul-ensnaring Fairy land. Not Sindbad the sailor in his valley of diamonds, not the war-worn companions of Ulysses in the evergreen land of Lotos-eaters, nor even Hikers to Kashmir can feel the same joy of mind, and delight of eye which our traveller felt in this Happy Valley. From the top of the rocks one could see in the dim distance the sparkling waters of Pushkar lake clothed in the rosy hue of the setting sun and the town with its tall spires of temples and ghats from this place seemed like the city of Damascus first seen from its neighbouring elevated position.

Darkness had set in when our Rajput hero reached the destination of his journey and lodged in a snug rest house for the night. Night came and with it darkness grew thicker but the eyes of our young Rajput warrior knew no sleep. He had made a vow to make a pilgrimage to Pushkar if he could marry the girl of his heart's desire—the beautiful Charumati the daughter of a neighbouring Rajput lord. The marriage day was now nearing and he had come all alone in fulfilment of his vow to propitiate the Lord of Universe, the Creator, Brahma—the patron god of sacred Pushkar. So thick were the thoughts in his mind so fatigued he was that late in the night on slumberous bed he saw a curious vision. He saw Brahma surrounded by petals of lotus flowers speaking with all his four mouths "Son, thou shalt have thy heart's desire, but I desire sacrifice on thy part." Four times the four mouths spoke and then Lord Brahma vanished in a cloud of mist leaving the young Rajput warrior dazed and thoughtful.

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The Rajmata had spoken. The dowager Thakurani had given the word. There was nothing left for Thakur Kesari Singh but to obey. The iconoclastic zeal of the bigoted Emperor had let loose a fury of *jihad* against idolatry. Already the temple of Keshorai at Pushkar with its tall 'Shikhara' and proud spires lay into shambles and reliable news had come that Tyber Khan the haughty Subahdar of Ajmer was out to proceed with one hundred cows to be slaughtered on the temple site as if this sanguinary act was needed to fill to the brim the cup of Aurangzeb's misdeeds. The slaughter of the kine should be prevented at all costs.



Thoughts like these flitted past the mind of Thakur Kesri Singh Lord of Riyan as he was lying half awake in his dormitory up in the palace bower. Close by was resting his newly wedded wife her eyes closed in an angelic sleep little knowing what volatile Time had in store for her. For a moment he watched affectionately the comely face of the sleeping Beauty which surrounded by half disarranged tresses even in sleep was shining like a star in the blackest night. He imagined his wife clutching his flowing robes and entreating 'My lord, what will I do, should anything happen to you? Are you quite quite sure,' as if her words were faltering she spoke with a tremulous voice her throat half choked by the sense of impending disaster 'that you will be able to. . . .' For a moment he wavered. He had recently married. His honeymoon was alas not yet half over when gloom overtook their life. In that state of mind he heard the distant lowing of the innocent cows as they were led by the enemy to their slaughtering place. Had not Lord Brahma himself said, "Sacrifice, my son" and then had not Rajmata spoken. The momentary wavering now vanished and his heart came out of the ordeal as iron comes out of fire-steel.

Ten minutes later he bade his Rajput wife farewell. He kissed her most passionately and for a moment she clung desperately to him. At last she let go her hold over him and in broken words said "Go my lord, to live in Heaven is better than to live on Earth." Determinedly he embraced his wife and then left with eyes bright with unshed tears.

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Close to the margin of the lake on the very shores of the romantic Pushkar stands the Five Heroes Ghat a silent reminder of forgotten Rajput chivalry. Here they died—they who worshipped cows not as we do with outward sham and show but they who gave up their lives, who spilled their blood for the sake of preventing the inhuman shedding of the blood of the kine. The flower of Rajput chivalry had fallen there but the noblest flower who faded that day was the Rajput Hero Thakur Kesri Singh who thanks to his superhuman bravery on that fateful day rescued the cows and thus brought to nought the nefarious attempt of Tyberkhan Subahdar of Ajmer. And as one hears the couplets of the minstrel singing mournful elegy, on the sacrifice of these brave Rathors who



perished there one cannot help noting the epigram of the poet, 'Deeds like these blossom even in dust'.

Emperor Jahangir too built on the margin of this historic lake, near the cremation grounds, two beautiful pavilions of exquisite red stone with a chronogram on them 'May this palace of Jahangir always remain inhabited'. Today that palace of Jahangir lies in Pushkar in hopeless ruins, desolate and deserted. Its last remnants are fast disappearing beneath the eternal ravaging hand of Time. But the tomb at the Five Heroes Ghat stands mocking at those Imperial Pavilions and the waters of the sacred Pushkar lake whisper 'Lo, Kesri Singh is still alive'.

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## तुलसी का व्यक्तित्व

जिस पुण्यश्लोक महाकवि की बाणी राम नाम के यश का वर्णन करके अमर हो गई, जिसका नाम अहर्निश हमारी जिह्वा पर रहता है तथा जिसके रामचरित्रमानस में अवगाहन करके हमारा मानस पवित्र हो जाता है उसके विषय में स्वभावतः हमारे मन में यह जिज्ञासा होती है कि वह स्वयं कैसा था, किस प्रकार का जीवन व्यतीत करता था, कैसा उसका स्वभाव था, क्या उसके विचार थे तथा क्या जीवन का ध्येय था, इन बातों को समझने से हम उनकी कृतियों को भी अधिक पूर्णतया समझ सकते हैं।

खेद है कि हमारी भाषा के सबसे बड़े कवि का कोई प्रामाणिक जीवनवृत्त नहीं मिलता। तुलसीदास के जीवन चरित्र से सम्बन्ध रखने वाली दो पुस्तकें हैं—एक बाबा रघुबरदासकृत 'तुलसीचरित' और दूसरी वेणीमाधवकृत 'शोसाईचरित'। ये दोनों ही पुस्तकें अप्रामाणिक सिद्ध हो चुकी हैं। वास्तव में तुलसी जैसे सन्त को किसी ब्रीखेल की आवश्यकता न थी। उनको समझने में सबसे अधिक सहायता देने वाले ग्रन्थ स्वयं उन्हीं के लिखे हुए हैं इन ग्रन्थों के—विशेष कर मानस, विनयपत्रिका और कवितावली के—अध्ययन से जो सामग्री हमें प्राप्त होती है वह हमारी आँखों के सामने तुलसी का चित्र खींच देने को पर्याप्त है।

तुलसीदास के ग्रन्थों से विदित होता है कि वे एक उत्तम ब्राह्मण कुल में उत्पन्न हुए थे।

संस्कृत के कवियों का विश्वास था कि 'यत्राकृतिस्तत्र गुणा वसन्ति' अर्थात् रूप और गुणों का प्रायः साथ रहता है। एक अंग्रेज़, समवेचक ने कालिदास के ग्रन्थों को पढ़कर कहा था कि वे अवश्य एक रूपवान् पुरुष रहे होंगे। तुलसीदास ने विनय पत्रिका में स्वीकार किया है कि उनका शरीर सुन्दर था। उनके दो प्राचीन चित्र मिलते हैं। उनसे भी उनकी आकृति बड़ी सौम्य तथा सुन्दर प्रतीत होती है। दोनों चित्रों में उनके चेहरे पर अपूर्व शान्ति दिखाई देती है।

तुलसीदास ने ९० वर्ष की लम्बी आयु पाई। बचपन ही से वे माता-पिता से वियुक्त हो गये थे। या तो इनके माता-पिता इनके जन्म के थोड़े ही समय बाद मर गये थे या उन्होंने अशुभ नक्षत्र में पैदा होने के कारण इनको त्याग दिया था। इसका फल यह हुआ कि बचपन से ही उन्होंने राम को अपना सर्वस्व मान लिया और राम बोला नाम से पुकारे जाने लगे। इनका विवाह हुआ था या नहीं यह इनके ग्रन्थों से स्पष्ट नहीं है परन्तु इसमें संदेह नहीं कि विवाह इनके राम प्रेम में अधिक समय के लिये बाधक नहीं हुआ। अपने गुरु से बारम्बार राम कथा सुनकर ये राम प्रेम में मग्न हो गये और अपने जीवन का मार्ग इन्होंने निश्चित कर लिया। पूर्ण विरक्त होने के बाद इनका सांसारिक जीवन कैसा था यह इन्होंने कवितावली के एक चरण में कह दिया है—'माँग के खैबो, मसीत को सोइबो, लैबे को एक न दैबे को दोऊ'। इस निर्द्वन्द्व अवस्था में रहने के कारण ही ये संसार को इतनी बड़ी निधि अर्पित कर सके।

यह तो उनके जीवन का ढंग हुआ। अब यह देखना है कि उनका स्वभाव कैसा था। उनके स्वभाव की सबसे बड़ी विशेषता उनकी नम्रता थी। नम्रता सब महापुरुषों की विशेषता होती है। कालिदास ने भी 'मन्दः कवियशः प्रार्थी गमिष्याम्युपहास्यताम् प्रांशुलम्ये फले लोभादुद्धातुरिव वामनः' अर्थात् 'लम्बे आदमी द्वारा प्राप्य फल के लिये हाथ उठाने वाले बौने की तरह मैं मन्द होकर भी कवि का यश चाहता हूँ तो हँसी का ही पात्र बनूँगा' ये शब्द लिखकर अपनी नम्रता का परिचय दिया है। परन्तु तुलसीदास की सी नम्रता अन्यत्र मिलना कठिन है। स्थान स्थान पर उन्होंने अपने को सब गुणों से हीन बताया है। जैसे 'कवित विवेक एक नहिं मोरे। सत्य कहउँ लिखी कागद कोरे। जो अपने अरुण सब कहँऊँ। बाढइ कथा पार नहीं लहँऊँ'। इत्यादि।

तुलसीदास के स्वभाव की दूसरी विशेषता थी निर्भीकता। इतना नम्र होते हुए भी उनमें दीनता का अभाव था और चादुकारी से तो उनको अत्यन्त घृणा थी। वे राजा रईसों की खुशामद में कविता लिखना सरस्वती का अपमान करना समझते थे। उन्होंने स्पष्ट लिखा है कि 'कीन्दे प्राकृत जन गुन गाना। सिर धुनि गिरा लगति पछिताना'। दीनता उन्होंने केवल राम के सामने प्रगट की है। राम के सामने तो वे कहते हैं कि 'जानकीरमन मेरे रावरे बदन फेरे ठाउँ न समाउँ कहाँ सकल निरपने'। परन्तु इसी राम के प्रति दीनता में उनमें एक अपूर्व आत्मसम्मान और

निर्भीकता उत्पन्न कर दी थी। राम का बल पाकर वे संसार के बड़े से बड़े सम्राट् के सामने सिर उठाकर जा सकते थे। 'तुलसी यह जानि हिये अपने सपने नहीं कालहुँ ते डरिहै। कुमया कछु हानि न औरन की जो पै जानकी नाथ मया करिहै'। इस महत्ता का अनुभव वे केवल राम के सेवक की हैसियत से करते थे। एक स्थान पर वे कहते हैं 'तुलसी खुबर सेवकहीं, खल डाटत मन मारि। बाज राज के बालकहिं, लवा दिखावत आंखि'। धन्य है वह राम प्रेम जो ऐसी निर्भीकता उत्पन्न कर दे।

तुलसीदास के स्वभाव की तीसरी विशेषता थी कोमलता। उनके मानस को वाल्मीकि रामायण से मिलाने पर यह स्पष्ट हो जाता है। राम लक्ष्मण और सीता रामायण के प्रमुख आदर्श पात्र हैं। महर्षि की रामायण में जहाँ कहीं भी इन पात्रों ने अपने आत्मीयों के प्रति लोक दिखावे के लिये अथवा आवेशवश अथवा भ्रमवश कठोर वचन कहे हैं। तुलसीदास वहाँ केवल संकेत भर कर सके हैं। ऐसे स्थल तीन हैं। पहला स्थल वह है जहाँ राम-वनवास के प्रसंग में लक्ष्मण अपने पिता को कठोर वचन कहते हैं। तुलसीदास ने इस अवसर पर संकेत भर कर दिया है—'पुनि कछु लखन कही कटु बानी। प्रभु बरजेउ बड़ अनुचित जानी'। दूसरा स्थल वह है जहाँ भारीच के शब्द को राम का शब्द समझकर सीता लक्ष्मण को भेजना चाहती है और लक्ष्मण के समझाने पर उन्हें बहुत कुछ बुरा भला कहती हैं। यहाँ भी तुलसीदास ने केवल इतना ही कहा है—'मरम वचन जब सीता बोली। हरि प्रेरित लखिमन मन डोला'। तीसरा स्थल वह है जहाँ सीता रावण-बध के बाद राम के पास लौट जाती हैं और राम उनका सतीत्व विद्व के समक्ष प्रमाणित करने के उद्देश्य से उनको कटु वचन कहते हैं। इस स्थल पर भी तुलसीदास ने केवल इतना ही कहा है—'तेहि कारन करुनायतन, कहे कछुक दुर्बाद'। सीता निर्वासन प्रसंग को तो उन्होंने मानस से उड़ा ही दिया है।

तुलसीदास के स्वभाव की चौथी विशेषता उनकी विनोद-बुद्धि थी। गंभीर विषयों को लिखते समय गंभीरता के अवतार होते हुए भी विनोद के मौके पर वे बड़े विनोदी हो सकते थे। उनका हास्य भी उनके और रसों की तरह बड़ा शिष्ट और ऊँचे दर्जे का होता था। इसका सबसे प्रसिद्ध उदाहरण मानस का लक्ष्मण-परशुराम-संवाद है। बरवै रामायण में तो एक जगह वे भगवान् राम से भी मज़ाक कर गये हैं—'गर्व करहु खुनन्दन जनि मन माहिं। आपन रूप निहारो सिय कै छांह'।

अब थोड़ा तुलसीदास के विचारों पर ध्यान दीजिये। पहला प्रश्न जो सबके मन में आया वह यह है कि उनका क्या सम्प्रदाय था और वे कौन से दर्शन के अनुयायी थे। कोई उन्हें स्मार्त बताता है तो कोई शैव और कोई वैष्णव। इसी प्रकार कोई उन्हें अद्वैतवादी कहता है तो कोई विशिष्टाद्वैतवादी। पर वास्तव में बात यह है कि उनका सम्प्रदाय अथवा दर्शन इन तीन बातों में था—राम की भक्ति करना, सदाचार से जीवन व्यतीत करना और अपने समय के शास्त्र सम्मत धार्मिक और सामाजिक विचारों का आदर करना। इन्हीं तीनों बातों का प्रचार उन्होंने अपने ग्रन्थों द्वारा किया है।

तुलसीदास के विचार के इन तीनों पक्षों में तीसरा ही ऐसा है जो उनको बहुत ऊँचा नहीं उठाता। तुलसीदास ने इस विषय में काफ़ी उदारता और विवेचना शक्ति नहीं दिखाई यद्यपि अपने समय के साधारण लोगों से ऊँचे वे अवश्य उठे। उस समय कुछ लोग विष्णु के उपासक थे, कुछ शिव के और कुछ अन्य देवताओं के; और इस उपासना-भेद के कारण उनमें काफ़ी झगड़ा रहता था। तुलसीदास ने उस समय के सभी शास्त्र सम्मत देवताओं के प्रति समान श्रद्धा दिखाकर इस झगड़े को बन्द करने का स्तुत्य प्रयत्न किया। विनय पत्रिका में उन्होंने अपने समय के सभी मान्य देवताओं की स्तुति की है। परन्तु सुर-श्रुति-निन्दक को बुरा समझते हुए भी उन्होंने वैदिक देवताओं की, जिनकी पूजा उस समय तक बिल्कुल बन्द हो चुकी थी, खूब निन्दा की है। जिन इन्द्र देव के लिये वैदिक ऋषियों ने 'श्रद्रस्मै धत्त' अर्थात् 'इन इन्द्र देव पर श्रद्धा रखो' कहा है, उन्हीं के लिये यह कहना:—

‘सूख हाड़ लेइ भाग सठ, स्वान निरखि मृगराज।

छीनि लेई जनि जानि जड़, तिमि सुरपति हि न लाज’ ॥

कोई अच्छा नहीं बता सकता।

इसी प्रकार तुलसीदासजी ने स्थान स्थान पर स्त्रियों की निन्दा की है। इसके बहुत से समाधान दिये गये हैं। पर इसका भी एक मात्र कारण यह है कि उस समय के विचारों के अनुसार स्त्रियाँ निन्दा के योग्य समझी जाती थीं और तुलसीदासजी ने उन विचारों को न्याय की कसौटी पर कसने की पर्वाह न की, इसी प्रकार के विचार उन्होंने शूद्रों के सम्बन्ध में प्रगट किये हैं। उनका यह कहना है कि ‘सापत ताड़त पसष कहन्ता। विप्र पूज्य अस गावहिं सन्ता’ तो शायद अधिक बुरा न समझा जाय क्योंकि ब्राह्मण का स्थान गुरु का है और गुरु यदि डाटे या कठोर वचन कहे तो उसका बुरा न मानना चाहिये। परन्तु जब वे यह कहते हैं कि ‘पूजिये विप्र शील गुन-हीना। शूद्र न गुन-गन ज्ञान प्रवीना’ तो उनसे सहमत होना कठिन हो जाता है।

परन्तु वास्तव में ये बातें बहुत गौण हैं। उनका ध्येय यथार्थ में दो ही बातों के प्रचार का था, रामभक्ति और सदाचार। इन दोनों के प्रचार में वे कितने सफल हुए हैं और देश को इनसे कितना लाभ हुआ है इस विषय में कुछ बताना सूर्य को दीपक दिखाना है। वास्तविक धर्म अर्थात् ईश्वर-प्रेम और सदाचार की शिक्षा देने वाली पुस्तकों में रामचरितमानस के मुकाबले की पुस्तक चिराय लेकर ढूँढने पर भी नहीं मिल सकती। जब तक गंगा, यमुना और सरस्वती एवं हिमालय और विन्ध्य हैं तब तक रामचरित भारतवर्ष में पढ़ा जायगा इसमें कोई संशय नहीं प्रतीत होता।



## SHEEP AND WOOL INDUSTRY IN MARWAR

THE titanic war which enveloped the whole globe and affected every hearth and home directly or indirectly has happily ended and the Statesmen of the nations are putting their heads together to ensure the four freedoms to this troubled world. In India too, many big heads have been busy devising ways and means to win battle against the enemies of mankind namely ignorance, ill-health and poverty and to raise the standard of life. In this small compass attempt has been made to present to the reader how the remotest villager, living in our homeland Marwar which has been called the 'deadland', can be benefitted. As Mahatma Gandhi puts it: "India lives in villages. This is particularly true of Marwar. Here 27 lac people live in villages and there is only one city the capital, which can claim that title according to accepted cannons.

Unfortunately, nature has been unkind to this part of our country, The southeastern part has no doubt been blessed with rivers and rivulets which flow in the rainy season and the sub-soil water being not very deep the people of these regions are somewhat better off. Here the Jawai Project would also offer a good prospect for cultivators and industrialists but the north-western regions are geographically so situated that they cannot be improved to that extent howsoever big may be our efforts. Therefore, we shall do well if we make the best out of the situation naturally obtaining there. Though nature has been niggardly in these regions yet it has not failed to compensate the people to some extent and the sheep and wool industry is such that has relieved the people of those areas to a great extent.

The north and north-western regions of pure sand and the bordering area of *bhuri soil* have growth of scrubby bushes and grasses like dhaman, bhurat (*Chorcorus catharticus*), muret (*Chloris Roxburghiana*), makra (*Eleusine aegyptiaca*) etc., which are the most favourite feed of the sheep.

Therefore, sheep breeding and rearing has become the mainstay of the people in these regions.

Sheep, have constituted a vital factor in the life of the agri-pastoral people of Marwar. In antiquity they were an important element in the farm and the field and were the real basis of the cottage industry. They supplied people with mutton, milk and butter for food, wool and skin for clothing and tallow for light. Sheep were offered even to pay taxes, war debts and indemnities. With the progress of time and civilisation this utilitarian aspect has extended enormously and one finds that sheep and its products are being put to many uses in commerce and industry.

Sheep form an integral part of the pastoral economy of India which maintains a sheep population of over 51 million or nearly 7% of the world population. Marwar, where agriculture is fighting a losing battle with scanty and ill-distributed rainfall, is a predominantly pastoral region—it is pastoral in its make up and pastoral to the core. Owing to the enterprise and wisdom of her pioneer pastoralists and beneficent condition of climate and pasture under which the sheep has thriven, Marwar has become the leading sheep wool producing area in India. This vast region of varying climate and different soils where sheep of every variety can be profitably produced, may well be called the "Flock master's delight." The wool of the sheep pastured in the desert is, however, the staple commodity both of manufacture and trade in this region. The economic importance of the wool industry to Marwar cannot be over estimated.

Wool is produced in the villages most of which are far and remote from big towns and are cut from them owing to the absence of the modern means of transport and communications. These villages are connected with one another and the town or district market by *kachha* routes and the only means of transport are the old aged bullock-cart and the camel—the veteran of the desert. The sheep rearing classes are mostly the *Raikas*, the *Jats* the *Gujars* and to a small extent the *Rajputs*, the *Bhambies* etc., all of whom being far away in the villages are always at the mercy of the middlemen for the disposal of their produce.

#### **Quality**

Quality means the degree of fineness of the fibre and the evenness of the crimp or waves. Wool is all bought on its yield, quality, character,



soundness or tenderness and length. Being a wide tract with varying physical and climatological conditions Marwar produces wool of different qualities which improve gradually as one proceeds from south-west to north-east. In the districts of Godwar, Sojat and Jaswantpura we have a 'coarse' type of wool; the wool of the districts of Pali, Jodhpur, Merta, Bilara etc., which may be classed in the 'medium' quality; and the districts of Phalodi, Nagour, Barmer etc., produce a very 'fine' type of wool. The parts of Marwar bordering Bikaner and Jaisalmer states produce the best type of wool which is in no way inferior to the 'Bikaneri' wool.

#### **Production and Export**

In Marwar pastures extend over 3931 sq. miles which maintain a sheep population of over 40 lakhs. On an average one sheep produces 1½ seers of wool in a year. Therefore, it may be estimated that Marwar produces 150,000 maunds of wool annually a large portion of which is exported outside; the indigenous home industries consuming only a small amount. Pali is the most important wool mandi in Marwar where different types of wool is collected from all over Marwar. A number of merchants, exporting firms and commission agents have established their offices here. Wool is cleaned and baled in Pali before it is exported to foreign countries. Most of it is exported to Liverpool and New York through Bombay and Karachi ports. A large part of the wool of Phalodi, Merta, Jaitaran, Sojat etc., is sent to Beawar the second largest wool mandi in India. From there some of it is sent to the factories up country and some is exported abroad. The average annual export of wool from Marwar is about 70,000 maunds.

During the War period the export trade in raw wool suffered a great setback. In 1940-41 India's export in raw wool amounted to Rs 164 lakhs as against Rs 323 lakhs in the preceeding year. The drop in quantity should be probably more than that in value since the prices of raw wool were on the important customer of the year. The United Kingdom is by far the most up-grade throughout Indian wool and the export of raw wool to the United Kingdom declined from 33.3 million lbs in 1939-40 to 25.5 million lbs in 1940-41. From October 1940, however, a limited quantity was allowed to be shipped to the U.S.A. on a quota basis under the licensing system—Shipment to the U.S.A. was reduced from 18.8 million lbs to 4.3 million lbs.



### Price

In normal times the average quality of Marwar wool would fetch about Rs 70 per maund in the Liverpool market. Recently these prices have gone very high and Marwar wool has been sold at a rate as high as Rs 122 per md. in the foreign markets. Wool exported from Pali always fetches a higher price than the wool exported from Beawar. This is owing to the difference in cleaning by scissors in Pali and by iron plate in Beawar. The wool of Phalodi and north-west Nagaur is sold at a premium of Rs 10/- per md. over the other wool of Marwar. The original producer, however, actually gets a very meagre portion of the price that his wool fetches in the market, because the wool after being purchased from the primary producer passes through a long chain of middlemen who grab the lion's share of the profit. The following table shows the rise in price between the producer and the merchant. (The figures are based on current prices).

Producer's Price.	Middleman's profit at various stages.	Expenses of transport, cleaning etc.	Expenses of bailing banker's commission etc.	Merchant's profit.	Merchant's Price f. o. r. Pali.
Rs. 30/-per md.	Rs. 15/-per md.	Rs. 15/-per md.	Rs. 5/-per md.	Rs. 5/-per md.	Rs. 70/-per md.

### Wool industry

This industry has not so far been taken up on a factory basis, but has always been carried on as a cottage and small scale industry. As such it had, at one time, reached its zenith in this region notably Phalodi, Barmer and Nagaur districts. Woolen blankets, carpets, googies, shawls, felts military coats, saddle cloth, banats etc., of local manufacture were exported far and wide to Persia, Egypt, Turkistan, Italy etc. It collapsed at the advent of the Industrial Revolution in the later half of the 18th century.

This cottage industry, regained its importance and developed in magnitude during the period of the Second Great War. Army blankets were manufactured on a sufficiently large scale by the Economic Development Department to be supplied to the Government of India. About 70 thousand blankets were supplied within a period of four years. Besides this many private concerns manufactured wollen clothes for the civilians to meet the

scarcity of adequate supply by the mills. Even at the present day home made wollen clothes are much in demand and are being sold at a very good price in the market. The country made two-fold blanket is used widely by the rich and the poor alike and will continue to be so used because of its durability. One such blanket which cost about Rs 6/- in normal times can be easily used for at least 10 years even though exposed to the roughest use.

Of late, the State seems to be rather keen to develop this industry on a factory basis. The Umaid Mills, Pali, which has so far been manufacturing cotton textiles would be shortly starting a woollen textile mill also.

#### **Improvement**

The commercial importance of this commodity and the revival of the wool industry as an aid to the general economic recovery of the country has attracted the attention of the Government to devise means to increase this raw produce and improve its quality. The Animal Husbandry Department has been responsible for introducing rams of superior breeds (Hissar Dale and Biaknari Rams) to increase the yield and quality of wool or the local breed. The Marketing Section of the Department of Industries and Commerce has been carrying on the 'Wool Grading and Marketing Scheme'. It aims at improving the quality of the wool by scientific methods of washing it on the body of the sheep before shearing and grading it into 'Body wool,' 'skirting' and 'gize', and secondly by marketing his produce on his behalf at the best possible rates, thereby avoiding all intermediaries, who, otherwise appropriate a large part of the profit. These methods demonstrated and inculcated by the government agency and adopted by the villagers are giving them 30% to 50% more than the value of the unwashed and ungraded products. This beneficiary scheme of the Department of Industries and Commerce has really done much to ameliorate the down-trodden condition of the poor shepherds and to improve the quality of wool—a commodity of international trade.



ادیبوں نے حقیقت نگاری کی خاطر خیالات میں الجھن اور زبان میں ناہمواری گوارا کی۔ نفسیاتی تجزیہ کی غرض سے منشیہ کی دلدل میں کودنا منظور کیا۔ ادب کو محض کہانیوں اور امیروں کا کھلونا دیکھ کر غریبوں اور کسانوں کی غربت، گندگی بے ایمانی اور اخلاقی پستی کو گلے لگایا۔ لیکن چونکہ یہ سب رد عمل کے طور پر تھا اس لئے بعض جگہ اس میں توازن کا احساس نہ رہا۔ اور غصہ اور نفرت کی ایسی آج تیز ہوئی کہ اکثر افسانہ کی صورت سنح ہو گئی۔ لیکن اس کا مطلب یہ نہیں کہ ترقی پسند تحریک نے افسانے کو کوئی فائدہ نہ پہنچایا۔ دراصل اس تحریک نے افسانہ نگاری کو آگے بڑھایا۔ مگر شروع شروع میں ہر تحریک کی طرح اس میں بھی مبالغہ سے کام لیا گیا۔ اور بہت سے افسانے مناشی یا سیاسی مقالے بن کر رہ گئے۔ ”انکھارے“ میں صرف سجاد ظہیر کے افسانے فنی اعتبار سے قابل اعتبار ہیں۔ مگر عمر میں منشی پریم چند بھی ترقی پسند ادب کے ہم نوا بن گئے تھے۔ اور ”کفن“ ان کے اس دور کی بڑی اچھی نمائندگی کرتا ہے۔

آج کل قریب قریب تمام مشہور افسانہ نگار ترقی پسند ادب کی تحریک سے متاثر و متعلق ہیں مگر کچھ چند سادات حسن منڈو، عصمت چغتائی، ممتاز مفتی، راجندر سنگھ بیدی، اذہندرناتھ اشک، شفیق الرحمان وغیرہ سب اسی تحریک کے حامیوں میں سے ہیں۔ اور ان کے افسانے فنی لحاظ سے بہت بلند مرتبہ رکھتے ہیں۔ انہیں افسانہ نگاروں کی کوشش کا نتیجہ ہے کہ آج ہم اپنے افسانے دنیا کے ہر ترقی یافتہ ادب کے مقابلے میں بغیر نظریں نیچی کئے پیش کر سکتے ہیں۔

انقلابات اور پریم چند کے اثر سے نئے رجحانات پیدا ہوتے گئے۔ اب انسانی نگاری صرف تفریح و سرگرمی کے لئے نہ رہی۔ قریب و کی نے "بن گئی۔

اردو میں انگریزی کی واسطے سے مواباساں اور چیخوف کے بکثرت ترجمے ہوئے، اثر چیخوف کا خاص طور سے ہوا۔ کیونکہ اس کے کردار بالکل مشرقی معلوم ہوتے تھے۔ مواباساں کا سامینار دھڑکی پہا نا ممکن تھا۔ ایک طرف تو ملک میں ان ترجموں کے افسانوں کا اثر ہو رہا تھا اور دوسری طرف منشی پریم چند کے افسانوں کا اثر ہو رہا تھا۔ پریم چند نے جو بیج بویا تھا اس کیلئے زمین بھی اچھی تھی اور آب ہوا بھی، چنانچہ ان کے اصلاحی رنگت سے متاثر ہو کر سب سے اعظم کر لوی۔ حامد اللہ اختر میرٹھی، علی عباس حسین، پیر و فیروز مجیب نے کامیاب افسانے لکھے۔

یہ ماحول تھا جس میں ترقی پسند ادب کی تحریک شروع ہوئی۔ یہ اس قدرت پرستی سے بیزار تھے جو اس دنیا کو چھوڑ کر دوزخ و جہنم میں پناہ لیتی تھی۔ اور اس اصلاحی تحریک سے بھی ناخوش تھے جو منشی پریم چند جیسے نیک نیت اشخاص کے ہاتھوں و تباہی مصیبت کچھ کم کرنے اور بوسیدہ لباس میں ادھر ادھر سے زکوٰۃ کر کے پرتا رہے تھے۔ بیزاری اور نفرت کا اظہار "انگلے" کی شکل میں ہوا۔ "انگلے" کے مصنفین نفسیاتی نقطہ نظر سے قریب و کی، فنی نقطہ نظر سے جیس بوائس اور معاشی نقطہ نگاہ سے کارل مارکس کے نقطہ تھے۔ "انگلے" کے ذریعہ انھوں نے موجودہ سماج کو بھلا کر خاک میاہ کرنے کی کوشش کی۔ کتاب کے عنوان ایک طوفان اٹھ کھڑا ہوا اور اسے ضبط کرنا پڑا۔ مگر اس کا اثر جو ہم عصر ادب پر پڑا ہے وہ حیرت انگیز ہے۔ اسی کے اثر سے "شہد مجتہد" و نفرت، منزل، انوکھی مصیبت، چنگاری اور عورت اور اس قسم کے بہت مجموعے شائع ہوئے ۱۹۳۶ء میں ترقی پسند مصنفین کی ایک باقاعدہ انجمن قائم ہو گئی۔ سب کچھ رد عمل تھا۔ پچھلے جو توحش کا۔ اب رسالوں اور اخباروں میں پڑانے رومانوں کی جگہ مزدوروں اور کسانوں کی دگدگ داستانوں نے لے لی۔ جے دیکھے فقیروں، بلیوں، بیماروں اور مزدوروں کا ذکر افسانے کے لئے ضروری خیال کرنے لگا۔ ترقی پسند

تو یقیناً شر سے لیا۔ لیکن اس کو عبرت اور بصیرت کے کام میں لائے۔ اس سلسلہ میں آخری یادگار دانش خیزی ہے جنہوں نے اول نذیر احمد کے نتیجے میں افسانے لکھنے شروع کئے۔ لیکن بہت جلد اپنا ایک انفرادی رنگ پیدا کر لیا۔ ان کے افسانے ہمیشہ صنف نازک کے جذبات اور وہ بھی ایک ہی قسم کے جذبات کے ترجمان ہوتے ہیں۔ عورت کی الم ناک زندگی کو انہوں نے اپنا موضوع بنالیا ہے۔ اور اسی نے انہیں "مصور غم" کا خطاب دلوایا۔ راشد الخیری صاحب کا سب سے بڑا کارنامہ یہ ہے کہ انہوں نے اردو افسانے میں اہلیہ کو ایک جداگانہ اور مستقل صنف کا مرتبہ بخشا۔

جدید افسانہ۔ جدید اردو افسانے کی ابتدا منشی پریم چند اور ثناء سے ہوتی ہے۔ اردو ادب کے جدید اکتسابات اور میدانات تمام تر مغرب کے اثر کا نتیجہ ہے ہیں۔ جدید اردو افسانہ جس سے مراد اب صرف مختصر افسانہ ہے خصوصیت کے ساتھ مغرب کا خوشہ ہیں ہے۔ اردو میں اس وقت جتنے مختصر افسانے لکھے جا رہے ہیں ان میں ایک بڑی تعداد ایسے افسانوں کی ہے جو یا تو مغربی افسانوں کے ترجمے ہوتے ہیں۔ یا کم سے کم ان کو پڑھ کر یا ان سے متاثر ہو کر لکھے جاتے ہیں۔

منشی پریم چند ان افسانہ نگار ہستیوں میں سے ہیں جنکے معترف بنی جیسے انشا پر داز وہ چکے ہیں پریم چند فطرت کی طرف سے فسانہ نگاری کا فن لیکر آئے تھے۔ انہوں نے اپنے افسانوں کا موضوع ہندستان کے طبقہ عوام کو رکھا ہے۔ پریم چند اعلیٰ کہانیاں لکھ رہے تھے کہ اردو میں ادب لطیف کا اثر شروع ہوا۔ اور بہت جلد افسانے اس رنگ میں لکھے جانے لگے۔ نیاز فتح پوری، سجاد حیدر، لطیف الدین احمد اکبر آبادی اس گروہ کی ترجمانی کرتے ہیں جو شراب و شہر میں ڈوبا ہوا تھا۔ انکے افسانے ایک خاص قسم کے جذباتی سیلاب کو ظاہر کرتے ہیں۔ انہوں نے اپنے جنسی میدانات کے ادب کو جذبات کی دلدل بنا دیا تھا۔ ابھی یہ رنگ عالمگیر نہ ہونے پائے تھے کہ مغربی افسانوں کے مطالعہ سے بیوس حد کے رت نئے

ناول کی ابتداء "نوطز مرصع" سے لیکر "الف لیلیٰ" تک نوعیت کے اعتبار سے ایک دور ہے۔ اس دور میں جتنے افسانے لکھے گئے وہ خیالی دنیا سے زیادہ متعلق تھے۔ اردو افسانے میں سب سے پہلے جس نے پُرانی روش کو ترک کیا وہ ڈاکٹر نذیر احمد تھے۔ یہ پہلے شخص تھے جنہوں نے سحر، طلسم، دیو، پری، جُوت، پریٹ، جنات و عفاریت جیسے خرافات و توہمات سے قطع نظر کیا اور اردو افسانے کی بنیاد ہماری روزمرہ زندگی کے حالات اور واقعات پر رکھی۔ نذیر احمد پہلے شخص ہیں جنہوں نے مکالمہ کو اردو افسانہ کا لازمی جز بنادیا۔ ان کے افسانے ہمیشہ گھریلو زندگی اور روزمرہ کی معاشرت سے متعلق ہوتے ہیں۔ اور ہر افسانہ کسی نہ کسی خاص مقصد کے تحت لکھے ہیں۔ اسی وجہ سے کہا جاتا ہے کہ ان کے افسانے جتنے اچھے و عظیم ہوتے ہیں، اتنے اچھے قصے نہیں ہوتے۔

اردو افسانوں میں اب تک سیرت نگاری کو کوئی فنی امتیاز حاصل نہیں ہوا تھا۔ سب سے پہلے جس نے اردو میں سیرت نگاری کی طرہ توجہ کی اور اس میں نام پیدا کیا وہ پنڈت رتن ناتھ سرشار ہیں۔ ان کی سب سے زیادہ مشہور تصنیف "فسانہ آزاد" ہے۔ اس طبقہ کے تیسرے افسانہ نگار شرر ہیں۔ انہوں نے اردو میں تاریخی افسانہ کی ابتداء کی۔ اور اس کو رواج دیا۔ شرر سردار نگاری سے زیادہ واقعہ نگاری پر اپنی توجہ صرف کرتے ہیں۔ یہی وجہ ہے کہ ہم ان کے بیان کئے ہوئے واقعات کو دلکش پاتے ہیں۔ لیکن ان کے افراد قصہ عموماً ہمارے لئے غیر دلچسپ ہوتے ہیں۔ وہ اپنا تبلیغی مقصد کبھی نہیں بھولتے۔ ان مصنفین کے سلسلے میں سجاد حین کا ذکر کرنا ضروری ہے۔ سجاد حین اور شرر اگر نہ ہوتے تو اردو زبان مزاحیہ افسانوں سے بے بہرہ رہتی۔

مزاحیہ اردو افسانہ نگاری میں ایک بالکل نئے راستہ پر گامزن ہوئے ہیں۔ انہوں نے مزاحیہ انداز



کتا بہ تصنیف یا تالیف کی گئی تھیں اُن میں زیادہ تعداد حکایات و قصص کی تھی۔ اس سلسلے کی پہلی کڑی میرامن کی "باغ و بہار" ہے۔ جس کا اصل ماخذ امیر خسرو کی "چہار درویش" ہے۔ اور یہ "نورِ مرضح" کے پڑھنے کے بعد لکھی گئی ہے۔ جو ادبِ نثر اُردو فورٹ ولیم کالج سے متوسل تھے۔ ان میں بحیثیت افسانہ نگار کے میرامن کے بعد حیدر علی حیدری کے اکتسابات کا مرتبہ ہے۔ اُن کی "آرائشِ محفل" بول عام کی سند حاصل کر چکی ہے۔ اس دہقان کے دوسرے مشہور افسانہ نگاروں میں کاظم علی خاں، میر بہادر علی حسینی، مظہر علی والا، نہال چند لاہوری کے نام خاص اہمیت رکھتے ہیں۔

دلی والوں نے فورٹ ولیم کالج میں جا کر نثر میں نام پیدا کرنا شروع کیا تو لکھنؤ والوں کی آنکھوں میں کھٹکے۔ اور لکھنؤ کو اپنی اس بے مانگی کا احساس ہوا۔ غرضیکہ فورٹ ولیم کالج کے نثر نگاروں کے کارنامے دیکھ کر لکھنؤ میں بھی تحریک ہوئی۔ اور لکھنؤ کے پہلے اور بہت بڑے نمائندے رجب علی سرور ہیں۔ جن کا "مساء عجائب" کچھ کم مشہور نہیں ہے۔

تقریباً اُنیسویں صدی کے وسط میں ہندستان کا مشہور مطبع نول کشور قائم ہوا اور جہاں اُردو اور فارسی ادب کے تمام اصناف پر کتابیں شائع ہونے لگیں، وہیں اُردو افسانوں کی تصنیف و تالیف کا سلسلہ بندھ گیا۔ افسانے میں اس مطبع کا سب سے بڑا کارنامہ "داستان امیر حمزہ" صاحبِ قرآن کے آٹھوں فصول کا فارسی سے اُردو میں ترجمہ ہے۔ ترجمہ ہوتے ہی داستان امیر حمزہ کی مانگ شروع ہوئی اور اس کو مقبول ہوتے دیر نہیں لگی۔ داستان امیر حمزہ کے بعد "بستان خیال" اور "الف لیلا" کے ترجمے شائع ہوئے۔



ہاشم کی یوسف زلیخا۔ وکی وکنی کی مثنوی "قصہ رتن و پدم"۔ حراج اور نگ آبادی کی  
 بوستان خیال۔۔۔ میر کی مثنویاں۔ اثر کی خواب و خیال۔ میر حسن کی شہرہ آفاق  
 مثنوی "سحرالبیان"۔ دیباچہ کشمیر کی "گلزار نسیم"۔ "توق کی زہر عشق" اور اردو کی  
 دوسری مثنویاں منظوم افسانوں کے اچھے نمونے ہیں۔

اردو نثر میں بھی ابتدا ہی سے افسانے کی طرف میلان تھا۔ چنانچہ اول اول  
 صوفیا اور مشائخ، تصوف اور اخلاق کے رموز چھوٹے چھوٹے قصوں اور تمثیلوں کے  
 پردے میں بیان کرتے تھے۔ جس سے بات زیادہ دل نشین اور عام فہم ہوجاتی تھی۔  
 اس قسم کی سب سے پہلی کتاب جس کو کوئی ادبی حیثیت بھی مسلم ہو ملا جہی کی "سب  
 رس" ہے۔ جو فارسی کی تمثیل "حسن و دل" سے ماخوذ ہے۔ اور جس میں ایک مختصر  
 افسانے کے پیرائے میں انسان کے نفس کی کشاکش کو بیان کیا گیا ہے۔ "سب رس"  
 قطب شاہی دور کی یادگار ہے۔ اور گیارہویں صدی ہجری کے وسط میں لکھی گئی ہے۔  
 لیکن اردو نثر کا سب سے پہلا افسانہ جس کو صحیح معنوں میں افسانہ کہنا چاہیے۔  
 میر کی "شعلہ عشق" کا منشور ترجمہ ہے۔ جو سودا نے کیا ہے۔ اور اٹھارہویں  
 صدی کے اواخر کی یادگار ہے۔ اس کے بعد وہ زمانہ آتا ہے جس میں اردو نثر کے  
 فروغ کے لئے قدرتی اسباب مہیا ہو چکے تھے۔ فورٹ ولیم کالج میں اردو تہذیب و  
 تالیف کا شعبہ ڈاکٹر گلکار اسٹ کے زیر اہتمام قائم ہو چکا تھا۔ اور فارسی و سنسکرت سے  
 سے اردو نثر میں کتابیں پڑی مستعدی کے ساتھ منتقل ہونے لگی تھیں۔ اس زمانے میں جو

اور تمثیلوں اور کہانیوں سے مالا مال کر دیا۔ اردو زبان مختلف زبانوں کے اختلاط سے وجود میں آئی جس میں  
 روزِ اول سے فارسی، پراکرت اور عربی کے عناصر غالب رہے رفتہ رفتہ انگریزی اور دوسری مغربی زبانوں کے  
 عناصر بھی شامل ہوتے گئے۔ لیکن وہ ایسے نہ تھے کہ ان عناصر پر غالب آجاتے جن سے اس امتزاج کی ابتدا  
 ہوئی تھی۔ بہر حال اردو زبان جب وجود میں آئی تو اس نے اپنے لئے پورا سامانِ زندگی موجود پایا۔ اس کو  
 عربی، فارسی اور سنسکرت کے انشائے جوں کے توں مدون و مرتب مل گئے۔ جس کی صرت زبان بدل  
 دینا تھی۔ اسالیب میں بھی بہت کم ترمیم کرنی پڑی۔ قصہ مختصر افسانہ اردو میں اسی وقت سے موجود ہے  
 جن وقت کہ زبان کا ظہور ہوا۔ البتہ چونکہ ہر زبان کی ابتدا عموماً نظم سے ہوتی ہے، جیسی کہ اردو زبان  
 کی بھی ہوئی۔ اس لئے اول اول افسانے منظوم ہوتے تھے، جو مثنوی کی صورت میں ہوتے تھے منظوم  
 افسانوں کی ابتدا غواصی کی مثنویوں سے ہوتی ہے۔ غواصی کی مثنوی سیف الملوک بدیع الجہاں ۳۵ء کی  
 تصنیف ہے۔ اس میں مصرعے شہزادوں کے سیف الملوک اور احینہ کی شہزادی بدیع الجہاں کی داستان  
 عشق بیان کی گئی ہے۔ جو دراصل "الف لیلا" کی ایک داستان ہے۔ اور فارسی نثر سے  
 دکنی نظم میں منتقل کی گئی ہے۔ غواصی کی دوسری مشہور مثنوی "طوطی نامہ" ہے۔ جس کا اصل ماخذ  
 سنسکرت میں طوطے کی کہی ہوئی وہ شہر کہانیاں ہیں جو "شکاسب نعتی" کے نام سے مشہور ہیں۔  
 ۱۱۵۰ء کے اواخر میں ابنِ نشا علی نے اپنی مشہور و معروف مثنوی "بنِ جھول" لکھی۔ جو بقول مجذوب  
 گورکھپوری فائدہ نگاری اور مثنوی دونوں کی ایک ایسی کامیاب اور قابلِ قدر مثال ہے کہ  
 اردو ادب کے اس دوزخِ طفولیت میں اس کی امید مشکل سے کی جاسکتی تھی۔ یہ ایک فارسی کی  
 مثنوی "بساطی" سے ماخوذ ہے۔ بھٹی کی مثنوی "بہرام و گلِ اندام"۔ نصرتی کی گلشنِ عشق۔

## افسانہ کا ارتقا

دنیا میں شاید ہی کوئی زبان ایسی ہوگی جو اپنی کوئی شخصیت اور کوئی اعتبار رکھتی ہو۔ اور جس میں ابتداء ہی سے قصوں، کہانیوں، حکایتوں اور افسانوں کا کافی ذخیرہ موجود ہو۔ یہ بتانا کہ افسانہ کی ابتدا سب سے پہلے کہاں اور کس طرح ہوئی؟ بہت مشکل ہے۔ دنیا کا سب سے پہلا افسانہ اگر ہو سکتا ہے تو وہ حضرت آدمؑ کے جنت سے نکلے جانے کی روئداد ہوگی، جو انھوں نے اپنی اولاد سے کہی ہوگی۔ قدیم سے قدیم قوموں کے جو ادبی آثار دستیاب ہوئے ہیں، وہ اس کے شاہد ہیں کہ ان میں قصوں اور افسانوں کا عنصر غالب ہے۔ جس وقت سے انسان نے ادب پیدا کرنا اور اس کو لکھ کر محفوظ کرنا شروع کیا، اسی وقت سے قصوں اور افسانوں کا پتہ چلتا ہے۔ یونان، مصر، روم، چین، بابل، ایران، ہندستان، غرضیکہ تہذیب و تمدن کے تمام گہواروں میں افسانے کی صنف ادب میں پروان چڑھتی ہوئی نظر آتی ہے۔ چنانچہ آج جو زبان جس قدر قصوں اور افسانوں سے خالی ہے، اسی قدر وہ بے مایہ اور غیر ذوق ہے۔ اور نہ اس کی کوئی قدر و منزلت ہے اور نہ کوئی مستقبل۔ کسی زبان کے ادب کی اصل پونجی اس کے قصص و حکایات ہی ہوتے ہیں جو کثرتِ ہائیت سے چلے آتے ہیں۔ اور اس زبان کو سرمایہ دار بناتے رہتے ہیں۔

بقول مجنوں گورکھپوری اردو زبان اس بارے میں حقیقتاً اکثر زبانوں سے زیادہ خوش نصیب رہی۔ جس واقعہ نے اس زبان کو اردو یا ریختہ کہلایا، اس نے اس کے خزانے کو افسانوں اور قصوں

## RELIGION AND ITS USEFULNESS

### Universality of Religion

THE twentieth century man is proud of his rationality because after all it is the only thing (so he has been taught since childhood) that distinguishes him from a beast. And he hails with great wonder the Science that has opened for him such a vast source of new knowledge. He is a rational being living in an age of science. In such an age when reason reigns supreme, to talk of religion and faith which are opposed to reason, is nothing short of fool hardiness. The discoveries of Science are so overwhelming and astonishing that the common man, often swayed by the force of the moment, cannot but acknowledge the suzerainty of Reason and regard Religion as a thing of the Past. But to those who can read the present from the past and anticipate future on the basis of the present, the whole thing appears in a different perspective. They see the fundamental unity of the universe underlying the apparent diversity. They visualise that religion which has been the greatest force on earth since the beginning of humanity can never be antiquated despite its apparent decay at present. The fundamental human instincts on which religion is based have not changed so far and cannot change if at all we are to believe in the uniformity of nature (with which all sciences start). As Aldous Huxley points out, 'Rationalisations change and with them the rules of conduct based upon rationalisations but what is rationalised does not change'. The universality of religion has to be accepted. As soon as we know anything of the thoughts and feelings of man, we find him in possession of religion or rather possessed by it. "Whether we descend to the lowest roots of our own intellectual growth or ascend to the loftiest heights of modern speculation, everywhere we find religion as a power that conquers, and conquers even those who think that they have conquered it." (Maxmuller)

### **Nature of Real Religion**

Much of the present day antagonism towards religion is due to the misconceptions about the real nature of religion itself. Religion sets before us certain ideals which are soon lost sight of, and the means recommended for achieving those ideals are themselves taken for ends. The history of ideas has been to a great extent the history of the misrepresentation of ideas. An average man understands religion only in terms of certain fixed social conventions. For an average Hindu, Hinduism is only worshipping a particular god and observing certain ceremonials. But for all that, it cannot be proved that religion is a myth or an invention of some skilful person to befool his less intelligent fellows. The bitter critics of religion think that they have shown the uselessness of religion if they have prepared a charge sheet against Hinduism or Christianity or some other religion. But here they forget that they are committing the fallacy of limiting the general to the particular and then deriving universal conclusions from these particular facts. Religion is not Hinduism or Buddhism in as much as humanity is not Rama or John. The sum total of all religions is not Religion, as the sumtotal of men is not Man. It is only the common and essential attributes of all men that may be regarded as the essence of humanity, and similarly the real idea of Religion we can have only by considering the common and fundamental concepts of all religions, and not by looking at mere ceremonials.

### **Dynamic aspect of Religion**

It is not possible to define religion, because it is a movement, and like other movements it has under-gone a process of gradual evolution. It has a history and is still making history. Though it has existed throughout the ages in one form or another, its forms have continuously been changing so that what was once religion may now be regarded as irreligion. The nature of religion itself being dynamic, no particular religion can ever be regarded as perfect, although it may be better as compared with other religions. All religions are mere 'stammerings', not final achievements. And so the value of religion should be judged not only by what it has achieved, but also by what it has tried to achieve and what it is still capable of achieving. In the words of F. Maxmuller "Religion is everywhere an aspiration rather than a fulfilment, and I claim no more for the religion of

the Negro than for our own, when I say that it should be judged not by what it appears to be but by what it is . . . nay, not only by what it is but by what it can be, and by what it has been in its most gifted votaries'.

### **Charges against Religion**

If we bear in mind only this dynamic aspect of religion and do not confuse certain forms of it with its real nature, it is not difficult to answer the charges so commonly laid against it. Religion has been blamed for the various cruelties practised in its name. The critics readily point out the selfish Brahman or the exacting Pope; the materialists at once explain how the capitalists exploit the poor in the garb of religion, and so they conclude that religion is nothing but a clever device to exploit the weak and the poor, God being the master device. In arriving at such conclusions they again commit the same fallacy. The part is mistaken for the whole, an aspect of reality for reality. These cruelties, horrible although they have been, do not belong to religion itself, but to particular forms of it, which themselves are changing. I perfectly agree that these forms have been inadequate for their high ideals, not only inadequate but sometimes even definitely harmful for their ideals, but still on this basis only no right thinking man can conclude that religion itself is a Chimera. The inefficiency of means does not prove the weakness of the ideals. If particular aspects of Science have been disastrous for mankind, as definitely proved by the recent war, does it mean that Science itself is a curse to mankind. If particular phases of civilisation have been horrible, does it mean that civilisation itself is undesirable? Why should then religion alone be condemned?

### **Religion and Materialism**

Materialism, already a theory of the past with the leading scientists, is a creed that has taken the fancy of the common man who is always half a century behind in grasping the progressive ideas of his times. Full of enthusiasm for this doctrine, he thinks that there is no necessity of recognising the existence of God. God, the modern communist thinks, ruled when we were ignorant and the workings of nature were a mystery to us, but because we have sufficient knowledge now, it is better that he should retire. The proposition is not only absurd, it defeats itself. Even



if we admit that God becomes irrelevant when we have knowledge, the question arises whether we can ever have perfect knowledge. Is it ever possible to know everything, when nothing remains unknown. The very idea of finite involves an idea of infinite, the very fact of knowing all involves an idea of something beyond that all. To have complete and perfect knowledge is an impossibility, and as such according to the materialist himself, God must rule eternally.

#### **Usefulness of Religion**

Although the psychologists describe the religious attitude as a morbid state of mind, they do admit the usefulness of religion. None can deny the usefulness of religion as the greatest force in the training of will and character. Even the most rational of the scientists do not deny that it is always a faith in some absolute power, whatever its nature be, that helps them in the hours of deep depression. Human life, full of indescribable miseries as it is, a tragedy of mostly unfulfilled desires, would have become rather unbearable without religion. Without the shield of Religion poor Man would not be able to battle against the hardships of life. It is religion which fills us with hopes in the moments of deepest dejection. "It is the citadel of hope," says Neibuhr, "built on the edge of despair." And so long as these human weaknesses persist, so long as man retains his essential nature, a blend of power and weakness, religion must remain as the healing and inspiring principle of life.

#### **Socialising power of Religion**

Whatever be the real nature of religion, what we have to consider here is its utility, not validity. We have to consider not whether religion stands on solid grounds, but whether it is not expedient to accept its validity and to follow it with full zest. To look at the past, the history of the civilization of man is the history of the constant religious attempts to broaden human thought and outlook. Religion has always been the greatest factor in the socialisation of man. In the words of Sir S. Radhakrishnan, "Religion is the inside of a civilisation, the soul as it were of the body of its social organisation."

Religion has civilised the barbarians, the bloody sports of the ancient Romans were abolished by Christianity, and even now it is true religion



alone that will humanise the aggressive nations of the world. Where force has failed Religion will succeed. Power without a social sense of the rights of others is most fatal for society, and the best way to develop such a sense is to have a living faith in religion. Could Germany ever declare a war if every German lived a truly religious life which enjoins the highest regard for the life and property of others? Should there have been necessity of Germany declaring any war if other nations had not humiliated her? And could they humiliate her if they were truly religious? And even now can we rest assured that Germany will not rise up to take the revenge unless real love makes her forget her grievances? In fact the difficult task of keeping the balance between duties and obligations, the greatest source of human miseries, cannot be accomplished with the best brains of the greatest politicians. It is religion alone that holds the key to its solution. In all religions an idea of the Absolute, call it god or anything else, is most essential and this serves as the most effective check upon the will-to-power (In this respect it is interesting to note how the terror of the Atom Bomb, the newly found Absolute God of our times, is forcing the big nations to give up their selfish designs and to unite for the sake of common well-being). Self-denial for the sake of others, a fact without which society cannot function, is the direct result of the religious emphasis on sacrifice. The religious idea of love, so often emphasised as the highest virtue, is far superior to the Ethical idea of social justice. It is religion that first gave a humanitarian outlook and preached the unity of the Universe. It was religion that gave to the Indians, centuries ago, when physically they could not have seen or known about the world as we know it today, the idea of a world family. And it is at the present moment that the need for such an outlook is greatest, and hence it is essential that religion should be practised with a greater zeal so that the world may taste of real peace. The modern democratic idea of equal worth of human personality is the ideal first preached by religion. It is religion that held out hope for an ideal state of society when the lion and the lamb shall lie together. As Niebuhr points out, the modern communist version of an equalitarian society is nothing but a secularised version of the religious dream. Thus religion has always been the greatest force in developing international outlook and humanitarian motives; the greatest need of the society today.

### **Religion and Art**

Besides so many blessings that religion has brought to us and can still bring to us, its contribution to the growth of art and literature is no less significant. Much of the best literature of the world has been directly inspired by religion, and the world should have been poorer without it. It is religion that produced Sur and Tulsi, the two great pillars of Hindi literature and inspired the Buddhist monks to create the Ajanta Paintings, a marvel of the world. In our own times, the greatest Indian poet respected by the whole world, Rabindra Nath Tagore, was a true and ardent follower of real Religion. Thus religion has helped to make life better and happier.

### **Rituals**

Religious rituals, though not religion in themselves, are indeed an integral part of it, because it is only through these that the abstract religious principles can be understood and practised. They are useful in so far as they train the human mind and help it to understand the abstract principles. They may help such individuals as have neither the will nor the capacity for enlightenment to behave a little better than they otherwise would have done. As Aldous Huxley points out, the majority of religious philosophers have divided human beings into two classes—a vast majority of those who are unwilling or incapable of understanding the high ideals of Religion, and a small minority of those who can understand them without any external aid. 'For the majority they provided ceremonial, magically comprehensive formulas, the worship of images, a calendar of holidays. To the few they taught, through the mouths of the mystics, that such external aids to devotion were strong fetters holding man back from enlightenment or from communion with God'. The very fact that in the Aryan Varna Asrams the Sanyasins were free from the rituals though as Grahastis and Vanprasthis they had to perform them all, shows that these were intended only to train the mind, and for that purpose some sort of ritual will ever be indispensable. Those who condemn ritual forget that it is an inevitable phenomenon of almost every social activity. There is a sort of experimentation going on with these rituals and all that we can do is to choose the better and more satisfactory ones. Some sort of ritual is essential, even as much indispensable as Religion itself.

### **Religion as a vital source of energy**

Religion, based as it is upon the essential elements of human nature, is a great source of energy. Religion itself, no doubt, is not energy, but it is a very strong occasion for releasing it. Whether you follow a particular religion or not, essential human nature being unchanged, this vast source of energy must remain. Energy cannot remain unexpressed; repressed in one direction, it would burst forth in another. Thus the ideal way for its expression (Religion) being denied, it may find its way into some socially harmful channels. On the death of a dear relative one is sure either to turn a lunatic or die himself without the help of religion, inspite of the fact that he has read times without number the proposition 'All men are mortal'. The abundant energy which certain moods of joy or sorrow or love release would become a problem for society if not sublimated and expressed into the religious ways. Even the temporary decay of religions in our own days has given rise to this problem. In the most advanced countries of the world like America a far greater number of suicides and crimes are committed than they were ever before. And this happens despite the fact that America enjoys the highest standard of living in the world. The fact is that Reason does not give the necessary strength to forbear emotional crises, it is the emotional mood induced by religion which alone can face these shocks.

### **Modern substitutes for Religion**

Swayed by the materialistic doctrines the modern man with his faith completely lost in God, has unconsciously fallen a victim to new creeds, for man cannot live without something to worship, something to adore. One such creed of the modern man is politics. Communism, Socialism, Democracy etc., are the various religious sects of the modern world, each with its own ritual and set principles of conduct. Each sect has its own god, may be the majority of the masses, or the proletariat. They have also got their millenimum hopes. Democracy would give the greatest amount of individual liberty, communism would lead to perfect equality and socialism would turn the poor masses into capitalists. The only difference between such hopes and the real religious hopes is that these are more secularised and concrete to catch the imagination of the average man. If superstitions are regarded as an essential element of all religions, they

should be regarded so even of the most rational civilisations, because their basis,—human nature—remains unchanged. Even our own age, so, much acclaimed as the age of Science and Reason is not free from superstitions, only their content has changed. In the words of Aldous Huxley "Bacilli have taken the place of evil spirits, microbes are the personifications of evil. They live in a terror of germs and practise elaborate antiseptic rites to counteract their influence." Similarly the doctors and lawyers have replaced the religious priests. The energy has been expressed, the religious hunger of man has been satisfied by these substitutes, but how inadequately? Whereas the genuine expression of energy in the religious forms promotes human well-being, both material and spiritual, the latter simply leads to disharmony, and discord between various political parties, the recent war being an illustration at hand. Under such circumstances is it not prudent to allow this natural flow of human energy into the religious channel so that it may be useful to humanity?

#### **Science and Religion**

Religion thus rightly understood, is a fundamental need of humanity. There is no choice for man between a religion and no religion although he may choose between a good religion and a comparatively bad religion. Those who think they are above religion have unconsciously chosen a religion which is apparently no religion. Is it not better for such people to choose the real rather than such substitutes? Experience proves that real religion has been of the greatest service to mankind, and under the present disturbed conditions of the world, when each part of the globe is be-set with its own problems, the necessity of religion is all the greater. Whatever be the achievements of science, Religion has always had its own importance and can never out-live its usefulness. It is religion which shall implement the achievements of science—without it even science becomes harmful to humanity. It is science which would explore the unknown religions of the universe, it is religion that shall unite them all and establish the unity of man and the world. The future of the world lies in the cooperation of science and Religion not in the suppression of one by the other. If science has increased the breadth of life—its extensivity, religion would increase its depth or intensity. This is no pure idealism, only if we try the time may come sooner than many of us expect "when," in the words of

Sir Radhakrishnan, "Churches, temples and mosques will welcome all men of goodwill, when faith in God and love of man will be the only requisite for mutual fellowship and service, when the whole of humanity will be bound by one spirit though not by one name.

मिस्टर त्रिलोकीनाथ भार्गव, बी०ए०

## निशीथ में

..... सामने दीवार में लगे शीशे में अपने आपको हर प्रकार से देख भाल लेने पर, अनिल के हृदय की गुदगुदी दौड़कर होठों पर मुस्कराहट के रूप में थिरक उठी। बड़ी मनमोहक लग रही थी उसे अपनी ही छाया। जबही वह वहां से हटने का विचार करता तभी मन जैसे भटक कर केवल एक बात ही चुपके से उसके कानों में कहने लगता ..... 'कहीं कुछ कमी न रह गई हो'। और वह फिर से पलटकर अपने को देखने लगता ..... जितना ही अपना फेल्ट-हैट, अपना रेशमी सूट संभालने की चेष्टा करता, अपूर्णता मानों अनेक छिपे कोनों से प्रकट होकर कहती—'ज़रा मुझे भी संभाल लेना'।

तब जैसे—'अब सब कुछ ठीक है', यह निश्चय करके वह बाहर बरामदे में आकर आरामकुर्सी पर बैठ गया। फिर उठकर खड़े होने पर इधर-उधर टहलकर फिर से बैठ गया। पर जैसे मन नहीं लगा। कारियों के पास जा खड़ा हुआ। फूल उसे मुस्कराते दिखाई दिये—कलियाँ चटकती सी। अपना हृदय टटोलकर देखने लगा वह। आज उसे सब कुछ अच्छा लग रहा था। बार बार घड़ी की ओर देखा—बस केवल यह समय ही धीरे धीरे बीतता है।

थोड़ी ही देरी के बाद तो उसे लड़की को देखने जाना है। ऊँचे खयालों की उसकी मां बहुत दूरी से चलकर उसे अपने साथ ही ले आई है। उसने कहा है, 'दोनों एक दूसरे को देखलें—पसन्द करलें, यही तो अच्छा है'। और अनिल,—उसने भी सुना है कि लड़की अत्यन्त सुन्दर है, सुशिक्षित है। तब क्या अच्छा नहीं है, वह बार बार अपने से प्रकटने लगा, और मन ने उसी समय जगकर जैसे इसका उत्तर भी दे दिया—'अगर लड़की सचमुच में सुन्दर हुई, तब तो यह शादी !' और अगर नहीं हुई—तब जैसे अनिल ने ही उत्तर दे दिया—'दो टूटे से शब्द धीमे से उन होठों से बाहर आगये—'नहीं होगी'।

तब थोड़ी ही देरी के बाद वह चल पड़ा—अपने मित्र मधु के घर की ओर। यहीं पर तो उसे जीवन से भरे-पूरे उस सौन्दर्य की सुनहली प्रतिमा को देखना है। न जाने आवेग का एक कैसा उच्छ्वास ऊपर की ओर तिरता चला आया—बड़ा सुखकर लगा उसे यह सब कुछ। जीवन के प्रथम प्रभात में एक सुन्दर बालिका के हृदय-तीर्थ की यात्रा करने में कितना अधिक नशा होता है—कितना उन्माद, यह वह आज ही जान पाया। उसके चलते हुए पैरों में अपने आप ही जैसे तेज़ी सी आगई—लेकिन इस ओर उसका ध्यान नहीं था। सुन्दर किन्तु निर्जन रास्ते पर वह अपनी ही विचारधारा में बहा सा चला जा रहा था। कितना अच्छा हो यदि नश्वर जगती के दो नश्वर फूल एक दूसरे का हाथ पकड़ें और मुस्कराते हुए—इन ऊँचे से दोनों ओर खड़े हुए पेड़ों की दूर तक फैली हुई घनी छाया में निशब्द आगे बढ़ते चले जायें—बिना किसी की ओर देखे।

एक जगह पर आकर वह जैसे रुक सा गया। सामने ही एक ऊँचे पेड़ के तने से एक लता चिपड़ी हुई थी। बिल्कुल सूख गई थी . . . . और सुखकर उसके भरे हुए कुछ फूल तो शायद कभी किसी समय आंघी के एक तीव्र झोंके में उड़ गये थे और कुछ पेड़ के तले पड़े अपने बीते हुए समय की कहानी सुना रहे थे। बड़ा दुख लगा अनिल को यह सब देखकर। केवल इतनी सी ही नारी की महत्ता शेष रह गई है।

सामने ही मधु का घर दिखाई पड़ रहा था। धीरे धीरे चल कर वह बरामदे के पास वाले कमरे में जाकर नमस्ते करके बैठ गया। पुलक की अधिकता में जैसे शरीर के तार से टकराकर टंडी हवा का झोंका एक कोने से दूसरे कोने तक मिलन की गत बजाता चला गया। मन के इस छिपे कोने के छिपे रहस्य को अन्तर्यामी के सिवा और भी कोई अलक्ष्य रूप से जान सका या नहीं, यह जानने के लिये जब उसने चुपके से चारों ओर देखा, तब एक जगह आकर मधु पर आंखें टिक गई। वैसे तो दुनिया जिस वस्तु को रूप रंग के नाम से पुकारा करती है, वह मधु में अभाव रूप से वर्तमान थी—पर और दिनों की अपेक्षा उसकी आज की सज्जज निर्विन्द रूप से उसी सीमा की ओर जब अपने कदम बढ़ाने लगी, तब उसका मन अप्रकाश्य रूप से बार बार यही कहकर चुनौती देने लगा—‘तुम केवल एक बार ही यदि अपना मुख शीशे में देख पाते?’ . . . . यह उत्सुकता का अंचल जो आंखों में हिल रहा है—बार बार उड़कर जैसे दरवाज़े तक जा पहुंचता है, पर तुरंत ही नैराश्य भाव से लौटकर तुम्हारे अपने शरीर के चारों ओर ही लिपट रहा है। यह सब क्या है? इसी में कहीं अपने आपको छिपाये मधु भी क्या सोच रहा था यह तो अनिल न समझ सका। पर उसी समय, ठीक एक ही समय पर और न जाने किस एक ही भाव से दोनों ने एक दूसरे की ओर देखा—दोनों ही मुस्करा दिये।

कुछ आहट सुनकर कमरे में बंठी बुआजी उठकर बाहर चली गई। मधु और अनिल



कमरे में दोनों ही चुप से बैठे थे। अनिल सोच रहा था—‘आज उसके अपने जीवन आंगन में, दूर की अमराइयों से उड़कर और चलकर एक पक्षी थककर दाना-पानी लेने के लिये उतर पड़ा है—कहीं सचमुच में अगर यह आंगन उसकी मधुर गूंज से सुखरित हो उठा—तो उसके लिये वह अपने हृदय की खिड़की भी खोल देगा।’

तभी बुआजी कमरे में लौट आई—बोली, ‘बेटा अनिल, जाओ लड़की को चुपचाप देख आओ।’ उसकी उत्सुकता का आँसू जैसे सजल हो उठा। उठकर धीरे धीरे चलकर वह दूसरे कमरे में चला गया, और दरवाजे के पास आकर . . . . .!!!

. . . . . बीच में चौक था। यहीं से खड़े खड़े देखा कि चौक के उस तरफ के दरवाजे की चौखट पर हल्के गुलाबी रंग के रेशम की साड़ी पहने एक सत्रह या अठारह साल की लड़की नीची आँखें किये चुपचाप बैठी थी। कुशल चित्रकार ने जैसे लापरवाही से ही अपनी तूलिका उठाकर लाल रंग की कूँची फेरदी। अनिल के चेहरे पर मुस्कराहट बिखर पड़ी। उस छोटे से आंगन के उस पार बैठी हुई ‘किसी’ का सौन्दर्य ऐसे दिखाई देने लगा, मानों स्वर्ग की देवियों ने अपने दोनों हाथ खाली करके अपना यौवन से भरा कौमार्य, सुख की मुस्कराहट और हृदय की ताज़गी एक पुष्प में भर कर . . . . . उसे एक चिकने से हरे पल्लव के दोने में सयत्न रखकर स्वर्गगा की धारा में बहा दिया हो। वही जैसे बहता चला आया है, इस ओर। कितना अच्छा लगा, अनिल को यह सब सोचकर।

और, तभी जैसे उस पार बैठे हुए ‘किसी’ की दृष्टि अचानक इस ओर उठ आई। केवल एक क्षण के लिये ही अनिल की ओर देखा—फिर तुरंत ही शरमा कर नीची आँखें करके अपनी सेन्डिल का फ्रीता कसने लगी वह। उन हाथों की चूड़ियाँ धीमी-सी आवाज़ में खनक उठी जैसे अनिल के हृदय के समस्त तार भी इसी स्वर में बंधे थे। इसी भनकार के बीच, यहीं कहीं आसपास में ‘ईमन’ की पहली तान सी बज उठी।

अपना फ्रीता कसते कसते ही फिर ‘किसी’ ने चुपचाप ही इधर देखा। न जाने कैसा एक सूक सन्देश सा उड़ आया इस ओर। अनिल भी मुस्करा उठा . . . . . और वह। जैसे फ्रीता बंधता ही नहीं है, अपनी आँखें नीची करके, होठों के एक कोने को दबाकर मुस्कराती रही—बिना किसी ओर देखे।

बाहर आने पर मधु की मां ने पूछा—‘अनिल बेटे, लड़की तो अच्छी है न . . . . . पसन्द आई वह तुम्हें?’

‘हां बुआजी—सचमुच में बहुत अच्छी है’ . . . . . कहकर अनिल ने मधु की ओर देखा। सुनकर वह भी मुस्करा दिया।

x

x

x

x



..... औरतों की भारी भीड़ से घिरी नव-वधू के वेश में निर्मम कांकन-जुआ खेलते समय अचानक ही चौंक सी पड़ी—जैसे बजती हुई वायलिन का तार एकाएक टूट जाये। उस सामने लाल पीले डोरे और हरी दूब से भरे मिट्टी के छोटे से जलकुण्ड के पुलिन पर अगूँठी जीतने के लिये हाथ रखा ही था कि एक दूसरा सा हाथ उसी के पास आकर स्थिर होगया। ‘यह तो वे नहीं है’—उसके मन ने पुकारकर कहा। उसकी आँखें सजल हो उठी। अलङ्कार में बैठे अन्तर्यामी के सिवा कोई भी इस बात को न जान सका कि कब और किस समय अदृश्य की लेखनी ने उसकी आँखों से अविरल जल की धारा बहाकर उसके सुन्दर से कपोलों पर कितना कुछ लिख दिया था।

..... सामने ही बैठी हुई स्त्रियों में से कुछ ने कहा—‘बहू तो खेलने और अगूँठी जीतने की कुछ भी चेष्टा नहीं कर रही है।’ निर्मम जैसे जग पड़ी..... जैसे तैसे अपने को संभाल कर..... वह सब कुछ करके ऊपर भाग गई, और तब एकान्त से उस कोने में उसकी आँखें फिर गीली हो पड़ीं।

कल आधी रात को विवाह की वेदी से उठकर जब वह उल्लसित हृदय से ऊपर गई थी, तब उसे देखकर उसकी सखियों ने न जाने उसके स्वामी के लिये कितना कुछ कहा था—‘बिलकुल भी तो सुन्दर नहीं हैं..... रंग बिलकुल काला है और होठ मोटे से।’ और भी न जाने कितनी ही बातें कहीं थी। निर्मम इस पर कैसे विश्वास कर लेती। वह स्वयं अपने देवता को देखकर जो आई है—तभी तो उनके इतना कहने पर निर्मम केवल उनकी हँसी ही समझी थी। केवल यही कि वे इतने अच्छे हैं, तभी तो वे सब लोग उनसे जलन करते हैं। इसीलिये तो कल उनके इतना कहने सुनने पर..... तंग करने पर उसने गर्व से सर ऊँचा उठा करके कहा था—‘हमारे लिये तो ऐसे ही अच्छे हैं।’

..... लेकिन आज उसी कल की बात को वह कैसे दुहरा सकेगी ? नहीं कब सकेगी। न जाने हृदय के उस तल-देश से कौनसी व्यथा का भार ऊपर की ओर फेन की तरह तिर आया। आँसुओं में डूबे हुए—उन्हीं उच्छ्वासों के बीच पुरुष जाति के प्रति उसके अपने हृदय में कितना असीम क्रोध उभर आया—इसे कोई भी न जान सका।

तभी तो उस रोज, जब प्रथम-रात्रि के मिलन में मधु ने उसके गले में फूलों की माला डालते हुए कहा था—‘मेरी निर्मम, आज मैं कितना सुखी हूँ,—तब न जाने उसे कैसा अजीब सा लगा था। केवल शून्य दृष्टि से ताकती हुई रह गई थी।

किसी प्रकार साहसकर और म्लान हँसी हँसकर उसने ताक पर के फोटो-फ्रेम की ओर उँगली उठाकर पूछा—‘और ये कौन हैं ?’

क्षण भर के लिये मधु को चेहरा जैसे निस्तेज सा पड़ गया—‘अनिल..... इसे तुम नहीं जानती—इसी ने तो सबसे पहले तुम्हें देखा था। हम दोनों बहुत दिनों से एक साथ ही रहते

आरहे हैं। उँचे घराने का होते हुए भी वह हमारे परिवार में मेरी ही तरह घुल मिल गया है। यह कवि है . . . . . लेखक है . . . . . सदा मुस्कराता रहता है—कभी भी उदास नहीं देखा इसे।’

. . . . . और निर्मम सब कुछ सुनती चुप सी बैठी रही। उसने मन ही मन कहा—‘इन्हें ही नहीं पहचानूँगी तो और किसे जानूँगी . . . . . इन्हें कैसे और किस प्रकार भूल सकूँगी।’

दूसरे दिन अनिल घर पर वर-वधू को बधाई देने आया। बुआजी और मधु देखते रह गये। कितना परिवर्तन होगया था उसमें। उस बार मधु ने शादी में चलने के लिये कितना आग्रह किया था, तब अनिल—‘मुझे किसी आवश्यक कार्य से बाहर जाना है’—कहकर टाल गया था। अभी थोड़े ही दिनों की तो बात है—इसी बीच मैं उसकी सदैव हँसती आंखों में वह इतनी अभिभूत उदासी कैसे भर गई।

. . . . . एक तश्तरी में कुछ मिठाइयां रखकर बुआजी ने सामने रख दीं। पृष्ठने लगीं वे—‘क्यों बेटे, इन दिनों बीमार थे क्या—बड़े थके से लग रहे हो।’

‘तबियत ठीक नहीं थी’—अनिल ने उत्तर दिया—लेकिन अब आपके हाथ का खाना खाने पर फिर से मोटा होजाऊंगा।’

. . . . . और बुआजी हँस पड़ी—‘अच्छा, अच्छा, वो तो देखा जायगा—पहले यह तश्तरी की मिठाई तो साफ कर जाओ।’

. . . . . ‘ऐसे नहीं . . . . . अगर वधू स्वयं अपने हाथों से मिठाई लेकर आयेगी तब।’ अनिल ने भी हँस कर कहा।

. . . . . और तब बुआजी पुकारने लगी—‘बहू, ओ बहू’—लेकिन निर्मम दूसरे कमरे में दरवाजे की ओट में खड़ी रही। सुनकर नहीं आई वह।

अनिल ने मधु और बुआजी का मन रखने के लिये तश्तरी की दो चार मिठाइयों को चखकर पानी पी लिया—कुछ देर और बातें करने के बाद वह अपने घर चला गया।

इसके बाद भी अनिल कभी कभी मधु के घर आता रहा—लेकिन निर्मम कभी भी सामने नहीं आई।

. . . . . इसी ओट में रहकर निर्मम के अपने मन में भी अन्तर्द्वन्द चल रहे थे। न जाने कैंसी एक आंधी में वह उड़ी जा रही थी। एकान्त में चुपचाप ही रोकर अचल से अपनी आंखों को सुखा डालती। उसके अपने हृदय में कितनी व्यथा भरी थी—इसे वह कैसे कहे—कहे भी तो किससे !!

. . . . . तब एक दिन बुआजी पड़ोस में किसी काम से गई थी। अनिल कुछ उत्तर न पाने पर लौटा जा रहा था। निर्मम ने अपने को संभालकर पीछे से आकर कहा—‘ज़रा ठहरिये तो।’

वह ठहर गया—अवाक सा होकर उसकी ओर देखता रहा ।

..... निर्मम कहने लगी—‘एक बात पूछती हूँ—जिस अधिकार को लेकर आप मुझे देखने आये थे—वही अधिकार मैं भी लेकर आई थी । फिर मैंने आपका क्या बिगाड़ा था जो आपने मेरे साथ ही छल किया’—उसकी आंखें भर आई कहते कहते ।

..... ‘छल नहीं’—अनिल ने उसकी आंखों में देखते हुए कहा—‘मेरा अधिकार । उस दिन वह जो कुछ भी था, सब सच ही तो था—लेकिन .....!’

..... ‘इसी से तो’—निर्मम सहसा कठोर हो गई । लाल लाल रक्त सा दौड़ आया चेहरे पर । ‘इसी से तो—यह आज मेरा भी जो कुछ है, वह भी सब सच होगया । तुम लोग कब और किस समय कितनी बड़ी सच बात मुँह से निकाल देते हो, इसकी कल्पना तो शायद भगवान भी नहीं कर सकते । केवल एक यही पूंजी तुम लोगों के पास शेष रह गई है—इसी के द्वारा तुम लोग मानवता का गला और भी दबाने के लिये रस्सी जुटाया करते हो । तुम लोग कितने क्रूर हो—कितने निर्दयी ..... अब तुम जाओ ।

अनिल का चेहरा पीला पड़ गया ..... आंखें छलछला आईं । एक क्षण को ऐसा लगा, जैसे उसे चक्कर आजायेगा—लेकिन तुरंत ही संभल गया—किसी तरह धीरे धीरे वह चलकर उस घर से चला गया ।

..... और कठोर पत्थर की मूर्ति बनी निर्मम सब कुछ खड़ी देखती रही—

..... इसके बाद दिन पर दिन निकलते गये । अनिल कभी दिखाई नहीं दिया । इधर मधु की बदली भी दूसरे एक बड़े शहर में होगई । अपना पुराना घर छोड़कर निर्मम भी नये घर में चली गई ।

देश में राष्ट्रीय आन्दोलन की लहरें एक कोने से दूसरे कोने तक फैलती सी जा रही थी । तभी लोगों ने कहा—देश में एक युग-प्रवर्तक नया कवि, तम के आवरण को चीरकर प्रकाश लेकर आया है । उसके राष्ट्रीय गीत एक हृदय से निकलकर करोड़ों जनता के हृदय में समा जाते हैं । उनकी धमनियों में चंचल रक्त इधर से उधर दौड़ने लगता है । निर्मम ने भी वे कविताएँ पढ़ी—वह केवल यही जान सकी कि अनिल ने अब देश-सेवा का व्रत ले लिया है ।

..... अब भी वह फोटो-फ्रेम उसके कमरे में बीच की टेबिल पर खड़ा था । इस ओर मधु की तस्वीर थी, और उस ओर अनिल की—और वह नित्य ही उन पर पुष्प चढ़ाया करती ।

..... रात्रि में स्वामी आकर पास बैठते । अपने पास वाली खिड़की खोल देते । तभी उनकी दृष्टि सामने की ओर टेबिल पर जा गिरती । कुछ देर अपलक नेत्रों से देखते रहते—फिर तुरंत

ही हँसकर निर्मम को चिढ़ाने लगते—‘देखो इस ओर वाली तस्वीर के नीचे ज़रा से भी तो फूल नहीं हैं।’

..... और निर्मम शान्त भाव से कहने लगती—‘आपने तो खिड़की खोल दी—पूरब की ओर के ठंडी हवा के झोंके ने कमरे में घुसकर उथल-पुथल जो कर दी ..... इस ओर से कुछ फूल उड़ाकर उधर ले गईं। बताइये मैं क्या करूँ?’

..... ‘उधर से उड़ाकर उधर ले गईं’—उसी समय जैसे ओट में बैठे ‘किसी’ ने एक बारगी ही कुछ छिपा हुआ प्रगट कर दिया केवल एक पल के लिये। मधु के मस्तक पर केसर और कुंकुम की प्याली उलटकर बरकर सी पड़ी। मीठी २ सुगन्ध से मन भीग गया, उसका।

..... प्रगट में उसने कहा—‘नहीं, नहीं—अगर इस ओर के सब फूल भी उड़कर उधर चले जायें—तब भी वह मूल्य किसी प्रकार भी न चुक सकेगा।’

..... निर्मम की ‘कुछ पृथ्वी’ आँखें अपने स्वामी की ओर उठ गई।

..... और तब रात्री के उस प्रथम प्रहर में प्रथम बार मधु की आँखें सजल हो पड़ी। ‘अनिल तुम्हें अपने लिये ही देखने आया था’—उसने कहा—‘लेकिन तुम हमारे घर आकर टहरी थी। मैंने तुम्हें देखा और अपने आपको खो बैठा—इसी से तो अनिल के उस रोज़—‘लड़की सचमुच में बहुत अच्छी है—’ कहकर चलते समय न जाने आँखों में कितना कुछ उड़ेलकर और शरीर के चारों ओर कैसा एक दीनता का चीर लपेटकर, मैंने उससे कहा था—‘अनिल बन्धु मेरे—जिस जीवन को लिये जा रहे हो, उसकी भीख मैं तुमसे मांगता हूँ’ ..... और उत्तर में अनिल कुछ क्षण मेरी ओर देखते रहकर—केवल मुस्कराता हुआ चला गया था।

..... निर्मम सब कुछ सुनती संज्ञाहीन सी बैठी रही—आज पहली बार पश्चाताप के आंसू छलक पड़े—उसके अपने स्वाभिमान में कितना कुछ जलकर राख होगया, यह वह आज ही जान पाई—यहां तक कि अपना कहने लायक भी कुछ शेष नहीं रहा।

..... लेट गई वह। एक बार टेबिल के फोटो-फ्रेम की ओर देखकर आँखें बन्द कर ली। उसके स्वामी— सोचने लगी वह, मनुष्य को अपने स्वार्थ ..... अपने सुख-चैन के लिये दूसरे का छीनते समय ज़रा भी संकोच नहीं होता।

..... यह व्यक्ति जो पास ही में बैठा हुआ कोई किताब पढ़ रहा है—क्या कभी स्वप्न में भी इस बात को समझ सकेगा कि आज से बहुत दिन पहले उस प्रथम मिलन की बेला में अपना सब कुछ ‘किसी’ को अपना समझकर ही तो दे डाला है।

..... और अनिल—आज उसका मन आकुल होकर बार बार यही कहने लगा—‘हतभागिनी, तूने ऐसे प्यार को भी ठुकरा दिया—उस दिन क्या कुछ नहीं कहा था उनसे?’

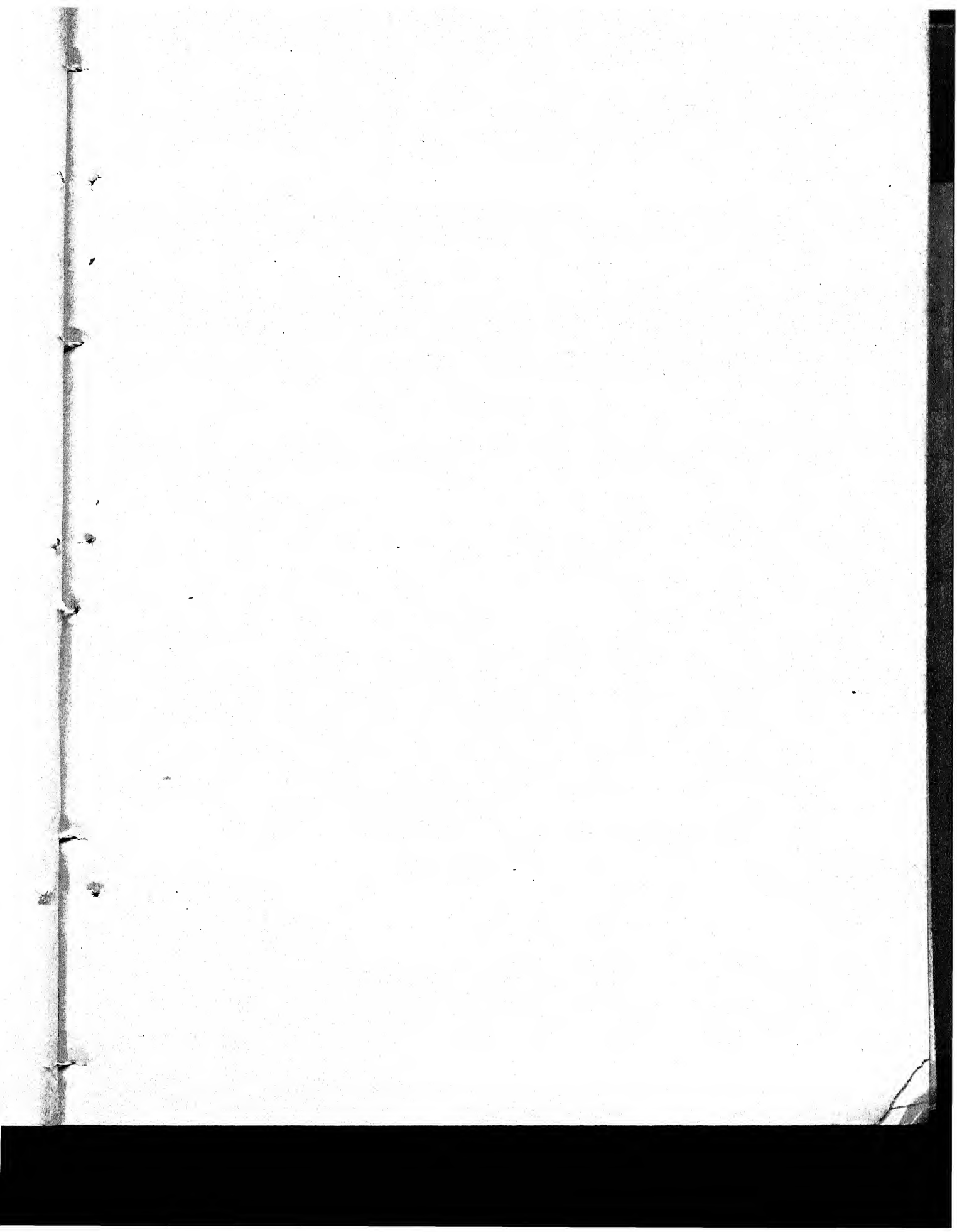
. . . . यही सब सोचते सोचते वह सोजाती। नींद में भीटे सपनों के दुक्ड़े उड़-उड़ कर आते। बेसुरती में ही अपना हाथ हृदय के पास लेजाती, अपना कुछ टटोलने सी लगती। न मिलने पर जग सी पड़ती—और उसी समय 'किसी' का पीला चेहरा, वे छलछलाई हुई आंखें—अपने स्वामी के शब्द—'यह कवि है, लेखक है—सदा मुस्कराता रहता है—कभी भी उदास नहीं देखा इसे'—याद आने पर आंखें भर भर आती। उठकर बैठ जाती वह। नीलपथ से एकाध टूटकर आते हुए तारे को . . . . बाहर बहुत दूर तक बिखरे अन्धेरे में देखती रहती।

. . . . तभी चारों ओर फैले शून्यता के वितान से निकलकर 'छाया-चित्र' पलकों से आकर टकराने लगते। वे मुँदने सी लगती—और वह फिर सपनों में डूबने उतराने लगती—देखती कि गृहस्थ-जीवन के पेड़ से सूखकर भरे हुए दुःख रूपी पीले पत्तों से उसके घर का आंगन भर गया है। बुहारने लगती वह उन्हें—उसी समय हृदय की प्रत्येक धड़कन पर चुपके चुपके पांव रखता 'कोई' इधर से उधर जाने लगता—तुरंत ही पुकार उठती वह—'ठहरो, लौट आओ—अब मैं तुमसे कुछ न कहूँगी।'।

. . . . उसी समय हवा का एक भोका अपनी राह भूले प्रवासी की भाँति निकल जाता . . . . और ऊपर से भरकर दो चार गिरते हुए पत्ते उसके शरीर से आ टकराते—जैसे एक पल के लिये वास्तविकता का ध्यान हो जाता। वह उन्हें दूने उत्साह से बुहारने लगती—यहाँ तक कि थक जाती वह।

. . . . और सपनों से गुँथी उस निशीथ में निर्मम नींद के आवेग में अपने तकिये पर गिर पड़ती—उस निद्रित अवस्था में ही जैसे धीमे धीमे वह कह उठती—'मेरे देवता—यह जो कुछ भी कर रही हूँ—केवल तुम्हारे ही लिये तो।'।





## MARWAR AND ITS ANCIENT MONUMENTS

### Marwar

**M**ARU, the Sanskrit name of Marwar, is found in Valmiki's Ramayana and Vedavyas's Bhagvata Purana. It has also been mentioned in the Junagarh inscription, dated 150 A. D., of Satrap Rudradaman.

At present Marwar lies between 24.36 and 27.42 North latitude and 70.6 and 75.24 East longitude. It covers an area of about 36,071 square miles. Its greatest length from North-East to South-West is 320 miles and its greatest breadth from North to South is 170 miles. Abulfazal, the author of "Ain-e-Akbari," and a resident of Nagaur, states its length to be 200 miles and breadth 120 miles and at the same time includes Ajmer, Sirohi and Bikaner in it. In his Annals and Antiquities of Rajasthan, the famous historian of the Rajputs, Col. James Todd writes that at one time the Maru stretched from the sea to the Sutlej.

Up to 1459 A.D. Mandor was the capital of Marwar, though at various times, Bhinmal, Merta, Sambhar, Jalore and Nagaur happened to be the seats of Government.

### Earliest Coins

The earliest coins found in Marwar are :—

- (1) Gadhiya, which were current in Rajputana and Gujrat between 750 and 1100 A.D.
- (2) Coins of Pratihara Bhojadeva (840-890 A.D.) and those
- (3) of the Early Arab invaders of Sind (8th and 9th century A.D.)

### Mandor

The ancient form of Mandor (or Mardavyapura), overlooking the streamlet called Nagadari, was built in about the 4th or 5th century A.D. and a rampart was erected around it by the sons of Harishchandra in the 6th century A.D. But at present it is in ruins, and only two big pillars



of the Gupta period carved with the holy deeds of Shri Krishna and the plinth of a temple containing some carvings of the 8th century A.D. are worth seeing there.

Besides this there is also a Jain temple of a later date which too is in a tottering condition.

Near the fort there is an artificial cave, which contains a small statue of Padihar Nahad Rao. It is worshipped by some people on certain occasions.

In the city there is a mosque built by Feroz Shah II in 1293 A.D. and in the garden there is a Heroes Hall, where there are statues cut out of rock and plastered. The hall is divided in two parts by a partition. One part contains the statues of goddesses and warriors and was built by Maharaja Ajit Singh of Jodhpur in 1714 A.D. The other part, built by Maharaja Abhayasingh of Marwar, contains the statues of Gods etc. Though these statues are not finely cut, yet they show the hero worship of the Rajputs. In the same garden, on the Bank of the Nagadari there are six cenotaphs of the rulers of Jodhpur from Rao Maldeva down to Maharaja Ajit Singh and the improvement in their structures show the steady advance in the financial condition of the Jodhpur State.

At some distance from the fort, on the same hillock, are the Dargah (mausoleum) of Tanapir and Punchkund (a holy place for Hindus). Near Punchkund there are remains of one or two cenotaphs built over the old Rathor rulers of Jodhpur, and a number of Chhatris built on their queens etc.

Between the Mandor garden and the Mandor station there is a place called Ravan-ki-Chanvari, where there is a rock cut step well containing an inscription of the 7th century A.D. and images of Matrikas (Goddesses) and Ganesh.

#### **Jodhpur**

In 1459 A.D. Rao Jodha, the grandson of Rao Chunda (who had obtained Mandor in 1394 A.D. as a dowry from the Inda Rajputs), built a new fort and founded the city which is known after his name as Jodhpur.

This famous fort is situated about five miles south of Mandor. Its wall varies from 20 feet in height and from 12 to 70 feet in thickness. It encloses an oblong space about 500 yards in length by 250 yards in breadth



at the widest part and has got 2 main entrances, the Jaipol at the north-eastern corner and the Fatehpol in the south-western corner.

Some of the places here are also worth seeing both from the artistic and decorative points.

In the north-east of the fort, at a distance of about  $2\frac{1}{2}$  furlongs, there stands a magnificent Marble Cenotaph built by Maharaja Sardar Singh in memory of his revered father Maharaja Jaswant Singh II at the cost of Rs. 284678/-.

#### **Sursagar**

Maharaja Shur Singh built a Mughal styled garden and a marble Baradari at Sursagar about a mile North-west of the Chandpol gate of the city.

Here is a brief description of some of the ancient monuments in the State that are worth notice:—

#### **Arna**

It is ten miles away to the South-west of Jodhpur. Here are some temples and a Sabha Mandapa of the 11th century A.D. A fair is annually held in the month of Kartika.

#### **Ghatiyala**

This village, which is situated 20 miles North-west of Jodhpur, has 2 monuments of the Archaeological interest. One called Mata-ki-Sal, though in ruined condition, contains an inscription of Pratihara Kakkuka. Its language is Prakrit and it was written in 862 A.D. The other is a stone pillar named Khakhu Deval. It has got four Sanskrit inscriptions related to Kakkuka. We know from these inscriptions that the old name of this village was Rohinsakupa.

#### **Tinviri**

It is a village 22 miles north of Jodhpur and has got a ninth century temple of Khokhari Mata.

Some 36 miles north of Jodhpur is a town named Osian. It is named as 'upa-kesha-pattan' in the Jain literature. It is said that Ratna Prabha Suri, a Jain saint converted its inhabitants to Jainism, and they came to be known as Osvals. There are about 12 large temples which are supposed to be built in the 9th century A.D., the chief among them being a Jain

temple and the temple of Sachiya Mata. There are also a number of inscriptions, which date from 956 to 1701 A.D.

**Ustaran**

This village which is 34 miles North-East of Jodhpur has a ruined Jain temple and a few Sati tablets of the 12th and 13th century A.D.

**Buchakala**

This village of the Bilara district, which is situated about 20 miles North-West of Bilara contains 2 temples, one of Parvati and the other of Shiva. The first has got an inscription of 816 A.D. while the other of 1167 A.D.

**Pipar**

This place lies 6 miles North-East of Buchakala and here the temple of Piplad Mata, the temple of Vishnu and tank outside the village are worth mentioning.

**Bhundana**

A village 24 miles North of Bilara has got a Shiva temple of the 11th century A.D.

**Bodlu**

It is situated 34 miles North of Bilara. Some  $1\frac{1}{2}$  miles east of this village there is a step-well named Chand Baori, which was built in 1539 A. D., by one of the Rao Chunda's descendants. Half a mile north of this village there are some Sati tablets which date from 1011 to 1192 A.D.

**Merta**

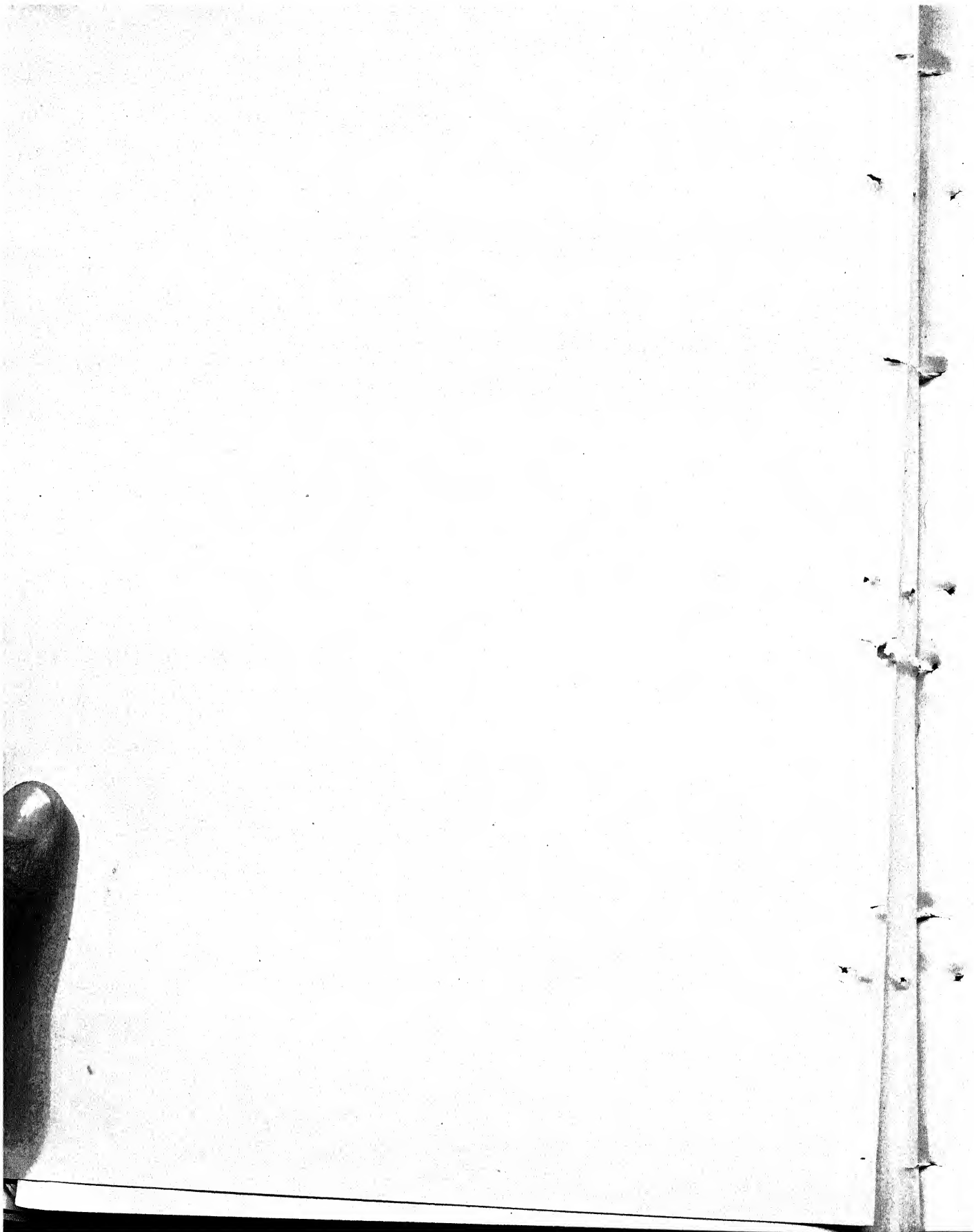
In Jodhpur State, Merta is a town which is the district head quarters of Merta district. It contains a temple of Charbhuj and a grand Mosque built during the reign of Emperor Aurangzeb. There is also a place known as "Malkot" built by Rao Maldeva of Jodhpur, in 1559 A.D.

**Pandukhan**

Situated 4 miles west of Merta, this village contains an inscription of 1302 A.D. of the time of Sultan Alauddin Khilji and a temple of the goddess.

**Kekind**

14 miles south of Merta is a village named Kekind or Jasnagar. In the inscription of 1120 A.D. its name is given as Kishkindha and there is a Shiva temple of the 11th century A.D. The temple of Parshvanath there was built at a later date.



**Bhaval**

This village is situated 12 miles South of Merta, and contains a temple of goddess Mahakali built in the begining of the 12th century A.D.

**Bithan**

It is situated some 18 miles West of Bhaval. It has got a dried lake, which was built by some Sankhala chief. Its Kirti Stambha contains an inscription of 945 A.D.

**Phalodi**

This village is situated near the Merta Road station and has got 2 old temples, one of Parshvanath and the other of goddess Brahmani. The first temple contains an inscription of 1164 A.D. while the other, which was built about the 11th century A.D., contains a number of inscriptions of the 15th century A.D.

In an undated inscription of the Brahmani temple the name of the place is given as Phalavardhika.

**Kinasariya**

This village is in Parbatsar district and on one of its neighbouring hills is an old temple of Kaivas Mata, which contains an incscription of 999 A.D. of the time of Chauhan Durlabharaja and his feudatory Dadhichaka (Dahiya) Chachcha.

**Sambhar**

This is famous for its salt lake, where there is a temple of Shakambhari, the tutelary goddess of the Chauhans and a tank and temple called Devayani.

**Didwana**

In a copper grant of 844 A.D. of Padihar Bhojadeva this town is mentioned as a district of Gujrat. There is an old Hindu temple of 12th century A.D., which has been converted into a mosque.

**Shiva**

This village, which is situated about 7 miles North-East of Didwana has got an old temple where the above mentioned copper plate of 844 A.D. was found.

**Nagaur**

This is an old town. In Sanskrit inscriptions it is mentioned as Ahichatrapur and the district around it is known as Sapada Laksha (Savalakh).

Here among several Hindu temples only 3 are some what old:—The temples of Murlidhara and Shiva built in the same compound and the temple of Barmayan. The last one contains three inscriptions.

Among the mosques there is one Shahi mosque built on the Gindani tank in the time of Emperor Akbar and the other on the Shams tank built by Shamskhan Dandani, the brother of Muzaffarkhan of Gujrat.

The gate of the mausoleum of Tarkussalatin (Tarkin-ki-Dargah) is also beautifully carved.

The Nagaur fort which is a good specimen of Mughal style was first built by Muhammad Bahalim in 1119 A.D. and afterwards was improved in the time of the famous Chauhan king Prithviraja III (1179-1192 A.D.). Further some additions to it were made in the time of Rao Amarsingh (1638-1644 A.D.) and finally it was converted to the present style by Rajadhiraj Bakhatsingh between (1728 and 1751 A.D.).

Outside the city on the "Jharan" tank are the cenotaphs of Rao Amar Singh and his family, surrounded by a compound wall.

Among the Persian inscriptions found here, the oldest is of the time of Muhammad Tughlaq fixed on one of the city gates.

#### **Goth**

It is situated 24 miles North-East of Nagaur. On its border, where its boundary meets with that of the village Mangalod, there is an old temple of Dadhimati Mata, which contains an inscription of 608 A.D.

#### **Phalodi**

The temple of Kalyana Raya at Phalodi (Phalavardhika) contains an inscription, dated 1180 A.D., of the time of the famous Chauhan ruler Prithviraja. The Phalodi fort was built by Nara, the son of Rao Suja, about 1475 A.D. and contains five inscriptions. The temple of Shantinath also contains some later date inscriptions.

#### **Kiradu**

This (Kiratakupa) is a ruined village about 16 miles North-West of Badmar and is famous for its five ruined Shiva temples of the 12th century A.D. Out of these the carvings of the two bigger temples are specially praiseworthy and one of them contains three inscriptions dated 1153, 1161 and 1178 A.D.





**Juna**

This small village is about 12 miles South-East of Kiradu and contains the ruins of an old fort, which was built on the neighbouring hill. At a distance of about 2 miles from the village there are the remains of 3 Jain temples. Among the inscriptions found in the biggest one, two are of 1296 and 1299 A.D.

It is said that when Prince Muhammad Akbar revolted against his father Emperor Aurangzeb his family was kept here under the protection of the famous warrior Rathod Durgadas.

**Chohatan**

Situated 24 miles South-west of Juna this village has got the ruins of the three 11th century temples built on the neighbouring hill, two of which contain some inscriptions.

**Jasol**

This village is situated about one mile south of Balotra on the Southern bank of the Luni river. Here the temple of Thakurji contains 2 inscriptions, one of which is of 1153 and the other of 1189 A.D. The Jain temple called Dada-Dera has got an inscription of 1633 A.D.

**Nagar**

This is a ruined village 3 miles South-west of Jasol. Its old name was Virampur. Here there are three Jain temples which contain 4 inscriptions of the 16th century and 2 of the 17th century A.D., while in the temple of Ranachhodji there is an inscription dated 1630 A.D. of Maharaval Jagmal.

**Khed**

This village is situated on the bank of the Luni some 5 miles north of Nagar. This was the first capital of the Rathod rulers of Marwar and contains a temple of Ranachhodji some of its pillars belong to the 10th century while the others are of the 12th century A.D.

There is another temple of Shiva half a mile South of the above temple, which was built in the 12th century A.D.

**Sanchor**

Sanchor (Satyapur) is situated on the bank of the Luni some 150 miles South-west of Jodhpur. There is a mosque built out of the material of the Hindu and Jain temples and contains 2 Sanskrit and 2 Persian ins-

criptions. From one of the Persian inscriptions we come to know that this mosque was built at the time of Nasiruddin Muhammad Shah and the name of the village given in it is Mahmudabad. Besides this there are three more inscriptions inscribed on the pillars of which 2 are in the Stable and the third in the prison.

#### **Siwana**

The fort here was built by Paramara Viranarayana and was taken by Sultan Alauddin Khilji from Santaldeva. It is a small but historical fort and near it are the ranges of hills known as Chhappan-ka-Pahad where Rao Chundrasen, while fighting against the army of Emperor Akbar, took shelter for some time.

#### **Bhinmal**

This is a town situated 20 miles North-West of Jaswantpura. According to Hiuen Tsang it was the capital of Gujrat in 640 A.D. Brahama Gupta, who wrote his 'Brahmasphuta Siddhanta' in 628 A.D. and Magha, who wrote his famous poem 'Shishupala Vadha' perhaps in the beginning of the 8th century A.D. flourished here.

There was once a famous temple of the God Sun, but now only its scribed pillars are found scattered here and there.

Here the bricks excavated from beneath the ground measure about 1 ft. by  $1\frac{1}{2}$  ft.

The temple of Varaha, though not very old is famous in the vicinity. It has also got some Jain temples and inscriptions of 12th and 13th centuries A.D.

#### **Ratanpur**

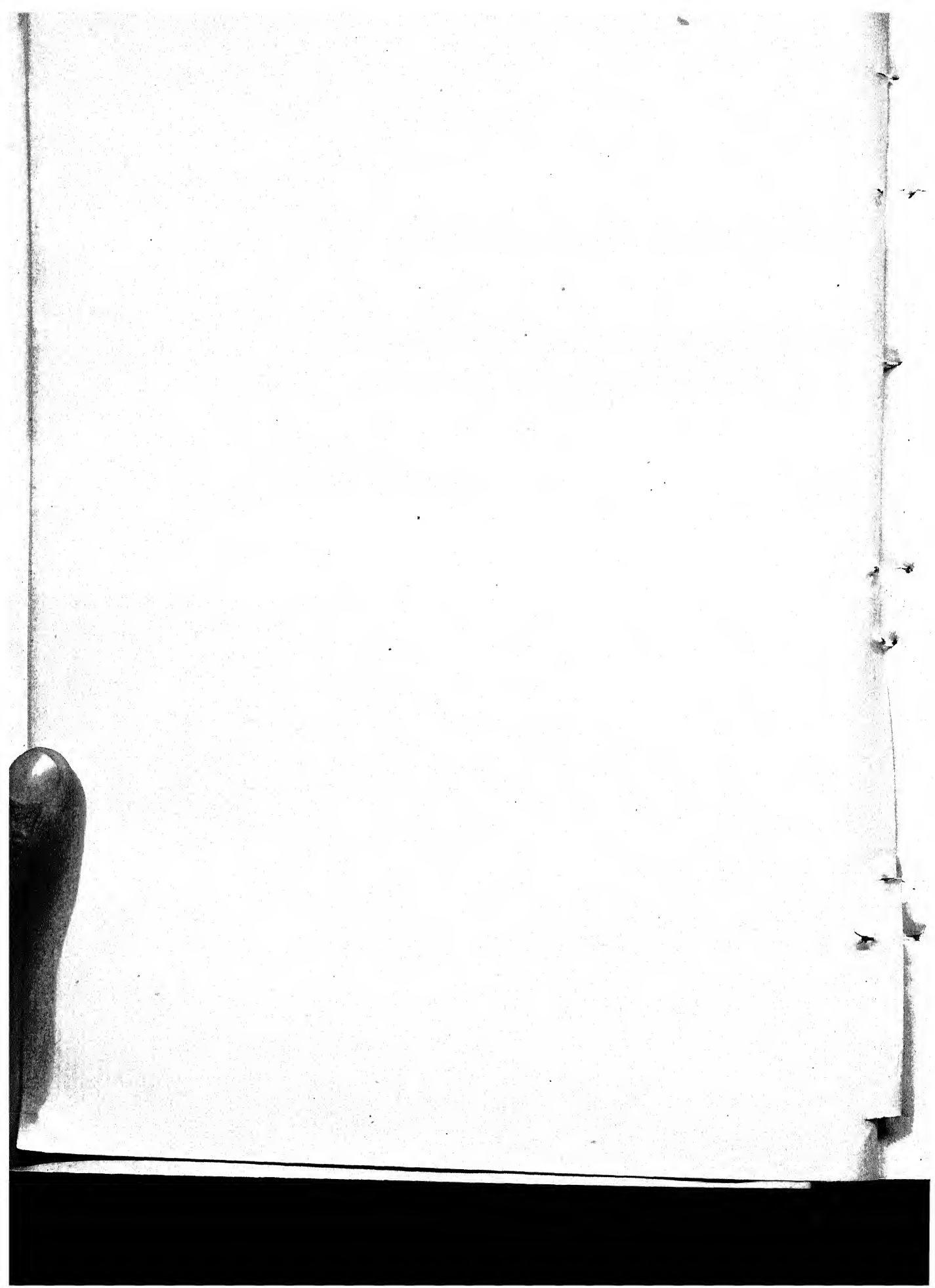
It is a small village in the Jaswantpura district. Here there are two ruined temples of the 13th century A.D., one of which is a Jain and the other a Shaiva. The former is built of white stone and contains very fine specimen of carving. Both the temples also contain inscriptions.

#### **Sevada**

This village of the Jaswantpura district has also got a ruined temple of Shiva built in the 12th century A.D. which is beautifully carved.

#### **Sundha**

On the Sundha hill there is a temple of "Sundha mata" (goddess) of



the 12th century A.D. built near a streamlet, and contains an inscription dated 1262 A.D. of Chauhan Chachigdeva.

#### **Banadhar**

This village in the Jaswantpura district has got a large step well of white stone built in the 12th century A.D.

#### **Ramsin**

This is a village in the Jaswantpura district and has got a unique statue of Shiva named "Apeshvara Mahadeva".

#### **Jalore**

The Jalore (Jabalipur) fort, which is situated on the hill named Suvarnagiri (Sonal Gadha) is supposed to be built by the Paramaras. At present besides the palaces etc., it contains 2 Jain temples of the 17th century and a mosque of the time of Sultan Muzaffar II of Gujrat. In the town there is a grand marble building called Topkhana, which was built by Mohamedans, with the material of the old temples and contains a number of inscriptions.

#### **Pali**

This was the biggest trade centre before the railway system was introduced in Rajputana. It has got three old temples:— Pataleshvara Mahadeva temple (built in the 9th century A.D.) Somanath temple (built in the 12th century A.D.) and Anandakaranaji's temple. Besides other inscriptions the inscription dated 1153 A.D. of the time of Solanki Kumarapala is note worthy.

#### **Bithu**

Bithu is a village some 14 miles North-west, of Pali where there is a temple of Akalanath Mahadeva of the 11th century A.D. The inscription of Rao Siha the founder of the Rathod dynasty of Marwar, was found near this village, which is dated the 12th day of the dark half of Kartika, Vikrama Samvat 1330 (9th October 1273 A.D. )

#### **Bali**

There is a temple of goddess, which is a natural cave converted into a temple by building a "Sabha Mandapa" in its front. It contains a number of inscriptions. There is also a small fort at Bali.

#### **Nana**

It is a village 21 miles south of Bali and contains three old temples,

one is of Mahavira Svami built about the 11th century A.D., the second of Lakshminarayana and the third of Nilakantha Mahadeva, built in the 12th century A.D. There are three more ruined old Shiva temples and a number of inscriptions dating from the 10th to the 17th century A.D.

**Belar**

It is situated 3 miles North-West of Nana and has got two main temples, one of Shiva and the other connected with a Jain sect, five pillars of which contain inscriptions.

**Bhadund**

This village is situated about  $1\frac{1}{2}$  miles north of Nana and has got besides other temples, a temple of Sarasvati and a step-well, which contains an inscription, dated 1046 A.D. of the time of Paramara Purna Pala.

**Bera**

This is a village 15 miles south of Bali and contains some ordinary temples. Two of the Jain images found in the vicinity are dated 1087 and 1588 A.D.

**Bhatund**

It is situated about 10 miles south of Bali and contains 2 temples. It has also got an inscription, dated 1154 A.D., of the time of Solanki Kumarapala.

**Hathundi**

This place (Hastikundi) is about 11 miles South-East of Bali. There are 2 temples, one of Shiva and the other of Rata Mahavira. From this temple an inscription of 997 A.D. was found which belongs to Rasotrakuta Dhaval, who might be an off-shoot of the Rashtrakutas of the Deccan or Gujrat.

**Sewadi.**

It is a village 6 miles south of Bali and contains an old 11th century temple of Mahavira. It has also got a number of inscriptions, the oldest of which is of 1110 A.D.

**Sanderao**

There is a Jain temple of Mahavirasvami, which contains some inscriptions of the 12th and the 13th century A.D.

**Korta & Bamnera**

Both of these villages are situated near one another and have got 3

Jain temples, 1 Surya temple and a number of inscriptions. Three copper plates of Chauhan Kelhanadeva were also found from the village Bamnera.

**Sadadi**

This village is situated 8 miles South-West of Desuri and has several temples. But among them only four are worth mentioning. Baraha, Karpura, Linga, Chatur Bhuja and Jageshvara. Some inscriptions of which two are dated 1168 and 1598 A.D. have also been found here.

**Ranpur**

It is situated 6 miles South of Sadadi. Among its several temples one of Adinath and the other of Sun God are worth mentioning.

**Ghanerao**

Here the temple of Mahavira Svami was built in the 12th century A.D.

**Narloi**

Though it is a small village, 4 miles North-West of Desuri, yet it has got about 16 old temples most of which belong to Jains. The inscriptions found here date from 1131 to 1665 A.D. On the east of the village there is a ruined fort named Jayakala, which was built by the Sonagara Chauhans.

**Nadoi**

10 miles North-West of Desuri is a village named Nadol. Here the Surajpol gate, and the temples of Nila Kanth Mahadeva, Someshvara and Padmaprabha are worth noticing. A number of inscriptions are also found here, which date from 1091 to 1631 A.D.

**Barkana**

This village of Desuri district is famous for its Parshvanath temple built in the 17th century A. D.

**Aua**

This is a village 21 miles south of Sojat. Here there is an old temple of Kameshvara Shiva, which contains four inscriptions, the oldest of which is of 1075 A. D.





## वह सांझ

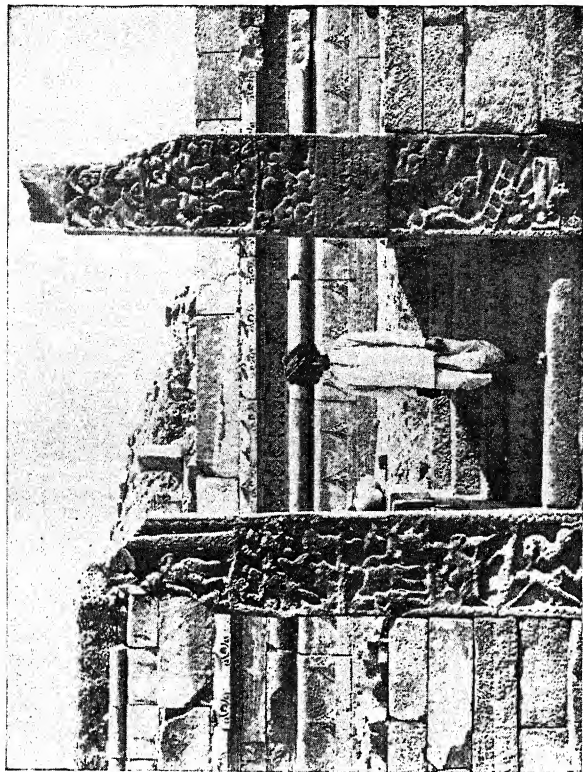
(१)

सरिता का सूना सा तट है,  
उस तट पर सूना नीम वृक्ष,  
उस नीम तले है एक पथिक—कुछ श्रांत हुआ, कुछ क्लान्त हुआ

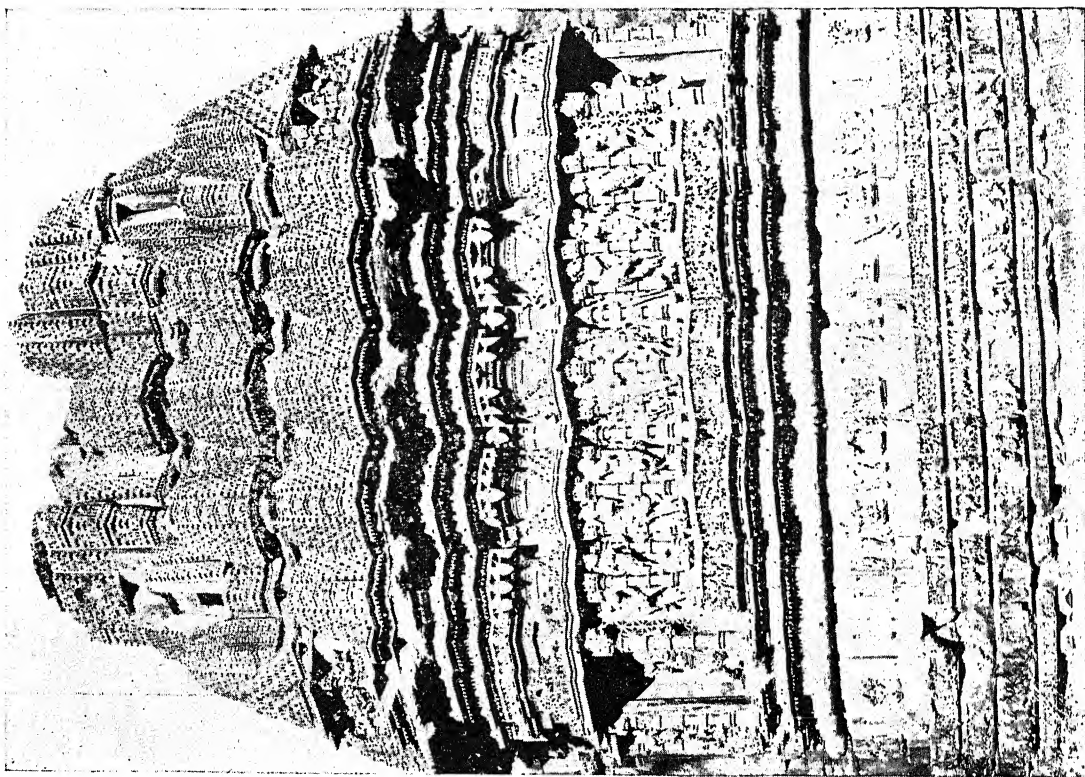
दो नयन साँझ के तारे से  
भीगी पलकों के ओट विकल रह २ कर टिम टिम सा करते  
उस वातायन को ताक रहे  
जिसमें गहरा सा तम छाया  
राम की हलकी सी है छाया,  
है कम्पन करता मन अधरों से तरल स्वरों में कह उठता  
मेरे जीवन की संख्या में कोई भी दीप जला न सका

(२)

वह नीम वृक्ष है सुरक्षाया  
अब नहीं प्रसून, न मंदिर गंध  
अब नहीं पिकी का गीत मधुर  
मधुपों का गुन गुन प्यासा स्वर  
न मलय मारुत ही वह बह कर उसके जीवन को सहलाता  
पड़ रही सांझ की किरण एक  
जल रही चिता है चट चट कर  
जीवन लो राख हुआ जाता औ तरु भी कहता धीमे स्वर  
जीवन की सूनी शाखा पर कोई भी नीड बसा न सका ।



Mandore Fort Pillars of the 5th Century with Krishna Legends.



KIRADU SHIV TEMPLE



(३)

तर की सूनी सी शाखा पर—  
वह बुलबुल बैठी है उदास  
नौकायें तट पर लोट रहीं, गुँजा बंशी का आकुल स्वर  
लहरें तट पर आ टकराईं  
किरणों भी क्षिति में मुरझाईं  
उस नील रेख की सीमा पर, दो बिहग उड़े जाते धूमिल  
अवसाद धिरा मन ले बुलबुल  
रह रह कर चहक चहक उठती  
प्राणों का कम्पन था जिसमें, वह गीत अधूरा गा न सका।

(४)

तुमको अनजाने प्यार किया  
मन का कम्पन, उर स्वप्न सघन  
उस दिन जब निर्भय कह डाला—कुछ भी तो परिचय नहीं कवे।  
मन कमल अरे फिर मुरझाया  
मेरे स्वप्नों का विश्व अरे फिर निर्ममता से टकराया  
दो खण्ड खण्ड फिर शत शत ही—जग से फिर तो विश्वास उठा  
कम्पन कंटों में रुद्ध हुआ  
अब स्वप्नों में गा उठता हूँ अथवा होता हूँ एकाकी  
‘पाषाण तुझे पूजा युग युग फिर भी मेरा तू बन न सका’।  
मेरे जीवन की संध्या में।



## PENICILLIN—THE WONDER DRUG

### Introduction

**B**Y now everyone has come across the name Wonder Drug so much that it has practically ceased to be a wonder. But knowing the name 'PENICILLIN' does not mean that it has ceased doing wonders in our medical treatments.

Time and again new drugs were discovered by various scientists after elaborate efforts but no drug was named wonder-drug as they were not as wonderful as this one, which has hardly any toxicity which characterises all other drugs.

The story of this drug is very interesting.

### History

What is this Penicillin? Is it really a wonder-drug, as it is called, or a mystery discovered recently?

This substance was known in 1870 to some people and it was used for inhibiting the growth of certain organisms. But then the progress stopped and it remained a hidden treasure till 1929, when a great British scientist, Fleming, rediscovered it quite accidentally. The first sight he got of the wonder-drug was in one of his culture-plates of staphylococci (a type of organism) which were destroyed and inhibited by the growth of a mould *Penicillium notatum*. Our great scientist was actually annoyed to see his Staphylococci destroyed. Little did he know at that time what the destroying agent was and how beneficial would it be to the whole world.

The discovery was a mere accident and it seemed then, however, that the practical difficulties of clinical application were unsurmountable and consequently the progress stopped.

It was in 1940 that Florey, another great scientist, took a step forward. He demonstrated that the active principle was a metabolite synthesised,

by the mould as it grew and that this metabolite now known as Penicillin, would inhibit the growth of many pathogens. But even showing this was not enough and the difficulty of the preparation of the active principle on a commercial scale in a portable and stable form was a stumbling block to the wide therapeutic use of Penicillin. The form in which Penicillin was prepared from the surface layer of water in which the mould grows was a golden yellow powder. It was extremely unstable and contained only 10-30 % of the active principle. It is now known that the purest form in which Penicillin can be obtained is that re-extracted from the urine of a patient to whom penicillin has been administered e.g., after passage through human kidneys.

Finally it was in 1942, that Penicillin came into general use when it was prepared in a stable form on a large scale in United States of America, but in India, even now Penicillin is not available for general use. Now that the war is over we may hope to have a supply of Penicillin for use in hospitals in India.

#### **Source**

Penicillin is a drug which is obtained by extraction from the culture of a mould known *P. notatum*. In the therapeutic world it has been found out that one of the potent sources of pure Penicillin is the urine of a patient who has been administered Penicillin. It is probably purified in the process of passage through human kidneys.

#### **Properties**

Penicillin has three most outstanding properties e.g.:

- (1) It inhibits the growth of susceptible bacteria in extremely high dilution. It is a potent bacteriostat but not a bacteriocide.
- (2) It has no local or general toxicity.
- (3) Its action is unimpaired by the presence of serum, blood or pus.

#### **Preparation**

Natural Penicillin is an organic acid. The preparation used in therapeutics are its calcium and sodium salts, which can be obtained as powders or tablets. It is used in three forms.

(1) Solutions—These can be used either as local applications or for parenteral (other than by mouth) administration by intra-muscular or intra-venous route. For local application a stock solution of 1000 units per

c.c. of distilled water is made with all precautions of sterility. For injections 15,000 units are dissolved in 2.5 c.c. of distilled water which can either be added to the intra-venous drip saline bottle or given separately by intra-muscular route.

(2) Powders:—These have to be diluted with a suitable diluent, best among which is sulphanamide powder containing 5% magnesium oxide. Sulphathiazol may be used. Dilution aims at economy and even distribution. Powders are better for local application in cases of burns and injury.

(3) Creams:—This is made by dissolving the powder in a semisolid base which is provided by equal parts of lanetee wax, soft paraffin and water. This form is desirable in cases of burns and superficial wounds and various skin affections.

#### **Absorption & Excretion**

Penicillin is rapidly absorbed from muscles and sub-cutaneous tissue and is equally rapidly excreted by the kidneys. It is also found in bile and saliva but not in tears, pancreatic juice, C.S.F. or any of the serous fluids.

#### **Action on Bacteria**

A very important fact to be understood about Penicillin is that its action on the pathogens is absolutely selective, some species being extremely susceptible while others being almost or completely immune to it. Very broadly speaking it may be generalised that 'all gram-positive cocci and gram-negative bacilli are susceptible while all gram-negative cocci except gonococci and meningococci and gram-positive bacilli are resistant. Obviously it is not enough to know the nature of infection in a case concerned but also the susceptibility of the actual organism concerned, if the success of Penicillin be desired.

#### **Uses**

The uses of Penicillin are innumerable but success can only be expected if due respects is paid to its properties all of which have been mentioned above. On the whole, uses of Penicillin may be divided under three heads e.g. (1) Absolute indications, (2) Doubtful indications and (3) Contra-indications.



### *Absolute—Indications*

- A. All Staphylococcal infections with or without bacteraemia—e.g.,
  - (i) Acute osteomyelitis.
  - (ii) Carbuncle—soft tissue abscesses.
  - (iii) Meningitis (meningococcal or staphylococcal)
  - (iv) Cavernous or lateral sinus thrombosis.
  - (v) Pneumonia, empyema.
  - (vi) Wound infections.
- B. All cases of Clostridia infections
- C. All haemolytic streptococcal infections with bacteraemia and serious local infection.
  - (i) Cellulitis.
  - (ii) Mastoiditis with intra-cranial complications.
  - (iii) Puerperal sepsis.
  - (iv) Peritonitis.
- D. All sulphanamide-resistant Pneumococcal infections.
- E. All cases of gonococcal infections which are resistant to sulphanamide therapy.

### *Indications of Doubtful Value*

- A. Typhoid and paratyphoid.
- B. Dysentery, E. Coli, H. Influenza, B. Proteus, B. Pyocyaneus.
- C. Tuberculosis.
- D. Malaria.
- E. Cancer.
- F. Virus-infections etc.

### *Contra-indication (where Penicillin is not used because of its self infection)*

- A. Syphilis.
- B. Actinomycosis.
- C. Bacterial endocarditis.
- D. Mixed infections.

### **Some recent trials**

Recently Penicillin has been tried to cure some cases of appendicitis without operation. It may be true that Penicillin cannot replace surgery but a case of complete cure without operation is on record and in future this wonder-drug may prove a life-giving drug (*Sunjeevani-buti*) to those

unfortunate patients of appendicitis who either refuse operation or are unfit for it.

Penicillin is also being tried for acute and chronic cases of Trachoma, a disease which is responsible for many blind people in India and it may be hoped that fewer people will be disabled as blind by trachoma in future.

Nothing is perfect. Penicillin is no exception to this but apart from its limitations, there is no doubt, Penicillin has contributed most to the human Victory in Medicine.

श्री नरपतचंद सिंघवी, बी.ए.

### मानव का क्रन्दन—ढायरी के अंतिम पृष्ठों से

[Our sweetest songs are those that tell of saddest thought]

यौवन की उमंग में निमग्न, मेरे प्रद्युम्न !

आज जब अनायास ही यह अनुभव करता हूँ कि मेरे इस अनन्त निराशमय जीवन की मृक छाया, जीवित मृत्यु का कष्ट रूप धारण कर मुझे आमंत्रित कर रही है—तब यही सोचता हूँ कि वह अवस्था आ पहुँची है जब कि जीवन की असह्य मर्म व्यथा निरन्तर संघर्षमय जीवन की शृंखलाओं को तोड़ने में असमर्थ है। इसी असमर्थता ने तो मुझे इतना अर्धमृत, निर्लित, निरीह सा बना दिया है। अब न तो मुझे जीवन के प्रति मोह ही है न ममता—मोह के उन बन्धनों को तोड़ चुका हूँ जो समय समय पर मेरे असह्य कष्ट के कारण बने। आज तो उस मनोस्थिति का अनुभव कर रहा हूँ जब कि विकल सुखानुभूति व मार्मिक हर्षानुभूति से न तो अन्तरात्मा ही सजग हो उठती है न अतीन्द्रिय पुलकानुभव ही होता है और न दुःख ही अवर्णनीय आतंक की अनुभूति प्रदान करता है—आज सुख दुःख के अस्तित्व मेरे लिए समान हैं। आज तो मेरी अतलव्यापी दुर्दमनीय दुर्बलता का पार नहीं—ऐसा कोई भी निश्चित प्रकाशमय लक्ष्य नहीं जिसको अब अपनाऊँ—मैं तो स्वयं ही अदृष्ट की विडम्बना से चिर निरुत्तर हूँ—अपने ही जीवन की स्तब्धता से सन्न !

अतीत की स्मृतियाँ आज भी इस हृदय पटल पर गहरे रंगों में अंकित हैं—न जाने क्यों उनके प्रति इतना मोह है—एक २ स्मृति अपना इतिहास लेकर मेरे नेत्रों के सामने रहस्य, जिज्ञासा के संग नृत्य कर उठती है—आज जब मृत्यु की क्षीण पद-ध्वनि सुन रहा हूँ—तब इच्छा होती है, प्रद्युम्न !

जिसको रोकने में मैं अपने को असमर्थ पाता हूँ, सब ठीक से दोहरा दूँ—दोहराने से शायद यह नीरस विशेष शून्यता का अनुभव करने वाली मन-शक्ति शान्त हो जाय और मैं भी सुख की एक क्षणिक सांस ले सकूँ प्रद्युम्न ! . . . .

इन्द्र धनुषी कल्पना के चिर सहयोग से महत्वाकांक्षाओं और भावनाओं के सुन्दर महल बनाकर अपने ही हाथों से छिन्न भिन्न करने का विचार जब मेरे हृदय में खिलवाड़ किया करता था तब सच कहूँ एक टीस उठती थी और अपरिचित उद्गार के सहस्र वह महाशून्य में विलीन हो जाया करती थी। प्यार करने की एक अस्पष्ट इच्छा स्वप्न सी अपना अस्तित्व रखती थी पर आज यह हृदय क्रन्दन कर यही तो क्षण क्षण प्रकट करता है कि वह आश पूर्ण नहीं हुई। संसार के उन अभागों में जो सर्वस्व देकर कुछ भी फिर से पाने की आशा न कर बैठें हों, अपना एक क्षणिक अस्तित्व महसूस करूँ तो मेरी अनधिकार चेष्टा तो न होगी। जीवन को 'स्वप्न' समझकर ही मैं यदि अपने को सात्वना की महानिद्रा में पाऊँ तो इस संसार का अपराधी तो न कहाऊँगा—प्रद्युम्न !

यौवन की अरुण उषा में, किरणों की रक्तिम अनुराग भरी कञ्चन बेला में किसी अज्ञात पर सर्वस्व लुटा देने की मादक कल्पना मेरे छोटे से दिल में अंकुरित हो उठी तो संसार ने उसको 'वासना' कहकर मेरा अट्टहास क्यों किया ? मेरी उस अव्यक्त वेदना को तुमने समझकर भी क्यों न समझा ? 'स्वर्गीय-कुसुम' कह उसे पद-दलित करने का दुस्साहस तुम्हारी वेदना मिश्रित दार्शनिकता कैसे सहन कर सकी ? मेरे प्रद्युम्न क्या तुम भी उसी संसार के एक लुप्त प्राणी हो जो हीरे को कांच कहकर उसका उपहास करता है और समय आने पर अपने ही स्वार्थ-वश कांच को हीरा कह, अमूल्य निधि समझ हृदय के तिमिराच्छन्न कक्ष में छिपाकर हँस पड़ता है ! पर दार्शनिक ! हीरा हीरा ही है और कांच कांच !

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मेरे दिन की चिंता और रात्रि के स्वप्न प्रमोद !

मेरे जीवन की उपसंहार हीन करुण कथा के अभिभावक !!

जीवन में आशा और निराशा दो स्वप्न हैं, प्रमोद ! अपना अपना भाग्य जिसको जो कुछ प्राप्त हो—मुझे निराशा मिली, यही सोच संतोश हुआ कि कुछ मिला तो . . . . ।

. . . . तुम मेरे संतप्त जीवन के शीतल अनुलेप थे, प्रमोद ! तभी तो इस विश्व के सहस्र अपरिचित जनों में तुम्हें ही अपने सारे अरमान व आशाएँ बेचकर अनायास ही जीवन की करुण कथा सुना रहा हूँ। क्या यह आकर्षण है ? प्रेम . . . . मैं नहीं जानता। पर मैं तुम्हारी स्मृति में सहानुभूति की एक क्षणिक रेखा अवश्य देखता हूँ जो सदैव नवीन है। तुम्हारी याद में एक कसक है पर वह एक मधुर अचेतन स्वप्न है। ऐसा स्वप्न न जाने किस अलौकिक तत्वों का जीवन में

समावेश करा देते हैं कि जीवन एक शान्त विप्लव का केन्द्र हो उठता है। ऐसे ही याद के क्षण प्रमोद ! मुझे तुम्हारे स्वप्न जीवन में प्रवेश करने का आग्रह करते थे। यदि मैं अपनी वेदना, कष्टा, तुम्हारे असीम प्रेम की मादकता से नापना चाह रहा था तो क्यों संसार ने मेरे अधरों से मद का प्याला छीन कर मेरी मदिरा रूपी वेदना बिखेर दी, जिसके एक २ बिखेरे कण में मैं अपना प्रतिबिम्ब देखकर पागल सा गा उठा हूँ—प्रेम के वे सजीव उन्माद जो सृष्टि के प्रथम प्रेमी ने एक बाधाहीन अगाध-अस्थिर-असीम उच्छ्वास से गद् गद् होकर अपने पाषाण हृदय देवता का चुम्बन करते हुए कर्ण गीत में गाया होगा। पर पाषाण प्रमोद ! अब तो उन कणों को मैं समेटकर तुम्हारी पूजा करने में भी असमर्थ उसी निष्ठुर संध्या को हुआ जब तुमने मुझे न जाने किस अपराध में संसार के अपरिचित जनों में भटकने का मौन आदेश दिया था। मेरे लिए तुम्हारे द्वार बंद थे। पर फिर भी आज मैं अपने को तुम्हारे चरणों को धोने में असमर्थ पाकर तुम्हारी कल्पित पाषाण मूर्ति को अश्रु माला पहिनाता हूँ। सुन्दर प्रमोद . . . . ।

मैं प्यार को प्यार करना चाहता हूँ—पर कर नहीं सकता असमर्थ हूँ। सोचता था किसी उड़ते हुए सौन्दर्य की सहानुभूति प्राप्त कर सकूँगा—हर समय एक टीस उठती थी—समव्यथित्व के लिए। मृग तृष्णा के फेर में पड़कर कई मादक भस्म नष्ट किए पर पिपासा शान्त न हुई—भड़की समव्यथित्व के लिए अनुभवहीन हृदय क्रन्दन कर उठा था। पर आज इस निस्तब्ध अधियारी रात्रि में जब कि मेरे भाग्य पर दूर २ कहीं शमशान में पशु भी रो रहे हैं तब मैं सोचता हूँ, प्रमोद ! वह निरा पागलपन था—उन्माद था . . . . ।

मैं उस संध्या को अपने जीवन-पट से मिटा देना चाहता हूँ तब मैं रोता-सा, सिसकता-सा, एक पागल-सा तुम्हारे द्वार पर तुम्हारे ही चरणों पर अपने पापों की क्षमा, जिनको आज मैं पाप न कहकर पुण्य कहने का दावा कर सकता हूँ कर्ण दृष्टि से मांगने आया था जब तुमने—‘पापी के लिए संसार में कोई रिक्त स्थान नहीं; मृत्यु ही उन्हें आश्रय दे सकती है; आत्म हत्या ही उनका लक्ष्य होना चाहिए’—कहकर उसका, जो अपना कोई अस्तित्व ही नहीं चाहता था, अपमान किया था। याद है पर आज मेरा हृदय क्रन्दन कर यही कहता है, ‘प्रमोद’ ! वह मेरा आत्म-हनन था प्रेम की साधना नहीं, और तुम पापी थे, तुम्हारा हृदय संकुचित था। तुम तब ही प्रायश्चित्त करोगे जब निकट भविष्य में स्वप्न से उठकर सुनोगे—‘मेरी मृत्यु’ !!!

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मेरे अधरे अस्मानों की आराध्य देवी—स्वप्न राज्य की रानी किरण ! रहस्य मयी जिज्ञासा !

संसार के असंख्य टूटे हुए हृदयों में अपना भी एक स्थान अंकित कर जब मैं तुम्हारी समाधि पर अश्रु-मूल चढ़ाने आता था तो क्यों तुम्हारी समाधि मेरे पागलपन पर विहँस उठती थी ? इसलिए

कि मैं एक लुटा हुआ खजाना था (पर फिर भी उसमें अमूल्य रत्न रखने का स्थान तो था) इसलिये कि मैं कुछ खोया, उन्मादी, एकाकी, उद्विग्न, पागल, चिन्तित निराश था। बतलाओ ना किरण ! मुझसे असहाय मानव के लिए क्यों मेरी ही चिन्ता मेरे लिए चिता बनी ? क्यों निर्मोही संसार के वरदान मेरे श्राप बने—क्यों विष से तीक्ष्ण वे श्राप आज मुझे मर्माहित कर रहे हैं—क्या विश्व का यही नियम है—क्या जीवन का ऐसा ही दर्दनाक अंत है ?

रानी ! तुम्हारा कर्णार्द, स्नेहपूर्ण मुख देखकर न जाने कितने मेरे अश्रु भड़ पड़े हैं जब तुमने मेरे अंतःसार शुन्य हृदय को निर्जीव अतृप्ति से शांत करने का निष्फल प्रयत्न किया था। आज वह तुम्हारे शीश-चुम्बन मुझे विगत प्रेम की ओर आकर्षित करते हैं पर नहीं रानी मैं अब इस भौतिक संसार को खो रहा हूँ—संसार ने भी तो देखो मेरी ओर से आखिरी मृद ली हैं—ना अब मुझे मोह, आकर्षण, प्रेम, स्नेह, घृणा के मृदु और कटु अनुभवों से कोई प्रयोजन नहीं। रानी ! पर आज अन्तिम बार तुम्हारे पाषाणों को अपना अंतिम निषकर्ष सुना देना चाहता हूँ (क्योंकि मुझमें पाषाणों को भी द्रवित करने की शक्ति है)।

‘जीवन में सौन्दर्य और सत्य दोनों हैं, मानव प्राप्ति के लिए पागल हो उठता है—पर न उसे सौन्दर्य ही मिलता है न जीवन का सत्य’।

PROF. DINESH CHANDER MATHUR, M.A., LL.B.

## PROBLEM-CHILD

### A Study in Causes and Preventive Measures

**IF** all problems created by the modern age the most urgent today is that of behaviour-disorders of children and as children are the future hopes of humanity it is high time that we bend our energies towards a rational and scientific approach to the problem. In the past attempts have been made by individual parents and teachers to deal with the problem with poor success as scientific knowledge of the causes was lacking. The recent growth of the Child Guidance Movement shows that well-planned and co-ordinated endeavours alone can cope with the enormous problem of behaviour-aberrations in children.

Before dealing with kinds of problem-children and their delinquencies let us know what constitutes behaviour-disorder. A strictly scientific

definition is out of the question. Our aim of educating children is to bring out their potentialities—the best out of them—physical, mental and moral—in short to make a harmonious, well-adjusted personality fit to fulfil its functions in society. Neither do we want merely a conventional man acquiescing in the status quo nor a dare-devil iconoclast. The child is to be the growing point of the dynamics of social life summing up in his personality the best of our past heritage and yet keenly alive to the need of healthy changes in society. Any child, therefore, who fails to adjust to the social environment and is markedly different in any respect from the rest of his group, and is positively anti-social is to be dubbed as a problem-child.

Speaking generally, behaviour is the outcome of the action and reaction between the individual and his total environment. Whenever, therefore, the individual is confronted with some difficulty, some problem, some situation which impels him towards incompatible goals a mental conflict ensues which may, in some cases, be terrible causing repression of some desires and impulses. The repressed tendency with all its memories and associations forms a complex and many behaviour-deviations have been traced to such unconscious complexes. The various behaviour-troubles can be traced to be associated with specific tendencies and instincts.

Disorders associated with (1) Sex may be with the opposite sex or the same sex. Sexual soliciting of a member of the opposite sex and of the same age, sexual assaults on those of younger age are usually observed. Besides those we find a number of sex-perversions e. g., sex-offences with the same sex, excessive masturbation, indecent exhibitionism or exposure of private parts, and excessive indulgence in obscene and exciting talk. Disorders associated with (2) Anger are cruelty to other children or animals, wounding, fighting with excessive blows and in some cases murder. Besides these there are temper-tantrums, unruliness, insulting other children, teasing, accusing others falsely, malicious and mischievous destruction of property by fire etc.

Those associated with (3) Acquisitiveness are stealing, begging and swindling. (4) Associated with wander-lust are truancy from home or school or listlessly wandering in the markets or fields and forests. (5) Other disorders observed are depressions, fainting-fits, anxiety-reactions,

moodiness (excessive) and attempted suicide. (6) Connected with Self-assertion we have bullying, bragging, strutting, and telling lies.

No attempt has been made to make the list exhaustive, yet it fairly represents the common disorders observed in children.

Since behaviour is the resultant of the forces residing in the child and those of the environment some causes lie in the child, others in the environment but in most of the cases there is something wrong in both. The teacher, therefore, as soon as he detects a problem-child should undertake a thorough enquiry into the whole case bearing in mind that no theory is perfect enough to apply completely to any case. Each case should be studied on its own merits.

Causes residing in the child may be either hereditary or developmental. The teacher, therefore, should find out whether the trouble is hereditary. Heredity does not seem to directly transmit the behaviour-disorder. It plays its part indirectly. The child may have inherited a physical defect from the parents e.g. any defective organ (e.g., defective hearing, eyesight etc.) or disease symptoms. He may have dull or defective intelligence or may be highly intelligent. He may have inherited an unbalanced and unstable emotional temperament. Endocrine glands especially the thyroid, pituitary and sex-glands play very important part in behaviour-troubles. Feeble-mindedness and retardation at times arise out of diseases and improper functioning of the thyroid. These can be sometimes remedied by artificial supply of thyroxin or even by properly massaging the neck as to facilitate the functioning of this gland. All this means that the first step is a complete physical examination of the child and ensuring that he is physically fit.

The environmental conditions which conspire with hereditary conditions are of three types which must be properly investigated by the teacher. Firstly, the Home Environment: Crass Poverty; defective family relationships such as absence of the father, presence of the step-mother, preferential treatment to different brothers and sisters causing jealousy; problem-parents such as tyrannical, indifferent, nagging and snubbing, over-indulgent and inconsistent; defective discipline such as complete lack of discipline or very strict discipline crushing all freedom and spontaneity



or constant quarrelling of the parents; vicious home e.g., the father may be a drunkard, mother may be flagrantly immoral etc.

Secondly the conditions prevalent in the school may be of these kinds: cruel teacher, insanitary school rooms, too much of bookish teaching with no opportunities to children for playing, frisking, dancing, gambolling and whistling with joy, no out-door activities and sports and too much home work. Thirdly the neighbourhood may be abounding in loafers, thieves, free-lancers; it may be cramped and dirty; it may be noisy and boisterous.

Thus it is seen that the behaviour-deviations of children are the results of the interaction between the conditions—physical, mental and emotional—prevailing in the child and those in the environment. Treatment lies in diagnosing the true causal factors, ensuring physical fitness, mental adjustment and emotional stability of the child and also altering the environment. Sometimes causes are so deep and hidden that a superficial eye may miss them. For example stealing may not be due to the economic want of the child. It may be connected with sex-repression. The child feels a compulsion to steal (it is called Kleptomania); the act of stealing gives him the pleasure of sex-act and orgasm. The child may steal the articles of another he loves so as to cause him mental pain and may thus derive pleasure (it is called Sadism). Telling lies may be due to the unconscious desire to attract attention and produce effect on the minds of hearers,—may be, he does not get love and attention at home or school.

Since prevention is better than cure we must see that each school is provided with expert child-guidance clinics well-versed in both medicine and psychology; we must educate the parents and teacher in principles of sound Mental Health.

The parents should realise the child's personality as sacrosanct and that any mishandling at this crucial stage may spoil the entire life of the child. Studies reveal that in causing behaviour-aberrations Home Environment is by far the most important factor. Attitudes formed here remain throughout life. At home the Child needs love and affection of the parents the most because he is a helpless creature. Any snubbing, cruelly punishing and raining a series of 'don'ts' on him may produce a child who lacks self-confidence, initiative and self-reliance and may develop an inferiority-complex. He may hate the tyrant-father and may later on transfer this

hate to the teacher if the later resembles the father. Or it may produce the defiant and unruly child to whom all authority is a nuisance (Father-Complex). The too-indulgent mother or grand-mother may make the child a booby with a broken reed, no independent thinking, and with an unwillingness to shoulder responsibility (Mother-Complex). The parents who are emotionally cold and indifferent cause a very great harm to the child whose craving for love and recognition is the strongest. This may later on cause hysterical symptoms of attracting attention by pretending fits and convulsions. Hence the first important thing for the parents is to give a proper amount of love and affection to the child.

Secondly praise should be recognised as a very powerful stimulant for achievements. Parents should praise their children judiciously when they show the slightest achievement. Withholding of praise may produce the bragging, strutting and bullying child.

Thirdly parents should be consistent and constant (fairly) in their attitudes towards children. Fickle and crotchety parents bewilder the child who never learns the law of uniformity of causation, who is suspicious and hesitant and who is ever doubtful of the consequences of his action.

Fourthly parents should not quarrel among themselves. This is most damaging to children. Their sense of security is lost: helplessness, worry and fear grip him and he cannot handle things with firmness and competence. It seems from all this that in many cases the question of a problem-child is the question of a problem-parent.

The teacher in the school should be well-versed in child-psychology and principles of mental health. He must himself be free from all mental conflicts and complexes and must have a rational philosophy of life. He should see that each child in his care learns that sound body is the prerequisite of well-adjusted mental life. Joy of physical thrill out of out-door sports should be tasted by every child. The child should be taught to have a healthy attitude towards biological functions. No sense of mystery and hush-hush attitude should be allowed to develop round the sex-impulse and sex-organs. Sex should be treated on par with food—instinct—the proper attitude towards both being self-control. The child should be taught to face life boldly in the face and not to regress to 'babyish' behaviour or

retreat in an imaginary world. He should be taught to be honest with himself and acknowledge all his troubles to himself and try to overcome them.

Thus in dealing with problem-children as well as in preventing of such behaviour-disorders what is required is tact and common sense besides knowledge of psychology. Each child should be studied individually, causes of disturbance diagnosed and faith, confidence and self-respect should be revived. Through sympathetic handling the child should be encouraged to face reality and make proper adjustment.

कु० उर्मिला गुप्ता, एम. ए.

## डायरी के पृष्ठों से—जनवरी १९४६

हम जानते हुए भी गलती करते हैं, हम जानकर गलती करने पर मजबूर किए जाते हैं, हमें जानकर गलती करनी पड़ती है। मैं आप या कोई तीसरा इस दुनियावी सत्य की उपेक्षा नहीं कर सकता। मैंने या आपने ज़िन्दगी में कोई न कोई गलती अवश्य की है। 'अवश्य की है' इसीलिए कहती हूँ कि मुझे विश्वास है। मुझे आत्म-विश्वास है कि आप बिना गलती किए रह नहीं सकते। जब एक इकाई बिना गलती के नहीं रह सकता तो वह समष्टि—हमारी इकाई का सामूहिक चित्र, हमारे कार्यों की प्रयोगशाला, हमारी पलटाती हुई परिस्थितियों का उत्तरदायी भी बिना इसके अपना गुज़ारा नहीं चला सकता।

मेरे इस कथन में अत्युक्ति नहीं। 'भूखन भार संभारि हैं क्यों इहि तन सुकुमारि' वाली अतिशयोक्ति इस युग की नहीं। हम और आप इस युग के हैं। हमें आज के नाम पर ही बात करनी होगी। मैं अपना पहिला वाक्य मानकर चलना चाहती थी। परन्तु, सम्भवतया आप जानते हुए भी, सहानुभूति रखते हुए और अनुभव करते हुए भी, मुझ से सहमत होते हुए भी ऊपर से कहें 'नहीं'। हाँ—मैं जानती हूँ आपने 'नहीं' कहा। पर तनिक देर को चलिये। पूर्णिमा के बढ़ते हुए निशानाथ की ओर देखते हुए, अमृत के सरोवर का आनंद लेते हुए कुछ आगे निकल आये। एक एकांत बालू के टीले पर वाद-विवाद की गर्ज से बैठें। सब ओर शीतलता है, शान्ति है। चन्द्रमा के कलंक को देखकर अपनी की हुई कोई गलती आँखों के सामने फिर जाती है। चन्द्रमा अपनी कलंक-कहानी किसी से छुपाता है? नहीं वह व्यष्टि और समष्टि दोनों को अपने अनुभव की कहानी सुनाता हुआ,

उसका परिणाम दिखाता हुआ अपने कर्तव्य की ओर निरंतर गति से बढ़ता जाता है; रुकना, रुककर देखना और देखकर सोचना ही हमारा नियम है। वह रुक कर, देखकर और सोचकर नहीं चलता। प्रारंभ से उसे नियत कर्तव्य बता दिया गया। हम सोचते हैं—उसने गलती की—हमारी और उसकी मित्रता यहीं तक सीमित है। इसके आगे—गलती हमने की, यदि उसका आनन्द न उठाया। आप अपने आपका विश्लेषण करिये, अपनी भावुकता को एक ऊँची खूंट पर उठाकर टांग दीजिये, क्योंकि अभी वह शौदा आपके लिये मँहंगा पड़ेगा। भावना और विचारों की समतल तराजू पर अपने व्यक्तित्व को तोलिये। उसमें कितना थोथा और उड़ जाने वाला है, और कितना टिकाऊ है? क्योंकि आप की क्रीमत तो समाज के बाज़ार में उसी के ऊपर आंकी जायगी। यहां आकर भी विश्वास कहता है कि थोथा अधिक है। अपने को धोखा देकर समझ न लीजिए कि हम भारी हैं—आप गलती करते हैं और यहीं आप पकड़े जाते हैं। लेकिन, बेईमान बेईमानी को देखकर चुप हो जाता है, सोचता है उसको दूसरा साथी मिला। किन्तु ईमानदार बेईमानी देखकर चुप नहीं रह सकता मैं कह उठूँगी—आपने गलती की, बेईमानी की, दुनियाँ के सामने अपना व्यक्तित्व छुपाकर रखा, आपने यदि खुद कुछ न सीखा तो कोई अफ़सोस नहीं, अब औरों को तो आपसे सीखने दीजिए। कमज़ोरी आकर यहां पर अपनी ताकत प्रदर्शित करने का पूर्ण प्रयत्न करेगी। पर हमारी शान उसका मर्दन करने में है। समाज के अकुश से कर्तव्य-मद-मस्त-कीर दबाया जाकर भी उल्टी चोट करने का प्रयत्न अवश्य करेगा। महावत रहता तो सम्हलकर ही है, पर कभी कभी वह गिरा भी दिया जाता है—अपनी ही गलती के कारण—उस हस्ति पर अकुश जमाने के कारण। परन्तु, कितनों में इतना साहस है कि उस महावत को गिरा दें? नहीं, महावत उन्हें गिराकर फेंक देता है, और यहीं हमारी दूसरी स्थिति आती है—हम गलती करने पर मजबूर किये जाते हैं; जिस पथ पर हमें ढकेला जाय उसकी उपेक्षा या अपेक्षा का आपको कोई अधिकार नहीं। चलिए—गर्दन उठाकर चलिये और गलती करते जाइये, लेकिन यह मत कहिए कि हमने गलती की। धीरे २ आप आदी हो जायेंगे और यही कहेंगे कि हम मजबूर किये गये। मुझे आप से सहानुभूति नहीं। सहानुभूति की अवस्था वह है जब आप उपेक्षा या अपेक्षा का मार्ग जानकर उसे अपना लें—सफल हो या नहीं, इससे वास्ता नहीं। आप अपनायें ज़रूर, आप गलती करते हैं—समष्टि की दृष्टि में—किन्तु, व्यक्ति की निगाह में आप ऊँचे हैं, यहीं पर आकर गलती केन्द्रित हो जाती है—सफलता, असफलता का उससे सम्बन्ध नहीं। फिर भी, बुरा मानने का कोई कारण नहीं, मैं और आप दोनों उसी समष्टि की दो भिन्न इकाई हैं।



## PHYSICAL EDUCATION—WHAT TO PROVIDE

**E**DUCATION was formerly thought of as the process of imparting knowledge, mainly restricting it to the teaching of reading, writing and arithmetic. It was conceived as an entirely mental process. Some recognised in it opportunities for teaching discipline, decorum and good manners—these very often based on puritan standards. Play had no place in education. Here is an extract from the rules of a College in 1788 regarding play which is very enlightening: "All in the College shall be kept at the utmost distance from vice in general, so in particular from softness and from effeminacy. We shall therefore insist on their rising early in the morning. *On the same principle we prohibit play on the strictest terms.* The students shall be indulged in nothing which the world calls play; let this be observed with the strictest nicety, for *those who play when they are young shall play when they are old.*" Play was then treated as a vice and certainly had no place in education.

This extreme view has changed and now many educationists have recognised the educational opportunities of play. In fact, in progressive countries, physical education including sports and games, form an essential part of the work in every school and college. Unfortunately, in India, the situation is far from satisfactory. There are Principals, Head Masters and Teachers who still think of physical education as a fad and a waste. Some Provinces and States are making earnest attempts to promote physical education. From information at my disposal I feel that Jodhpur State has launched a programme of physical education with full faith in its possible benefits. For this the credit goes, in a great measure, to the Director of Education Mr. A. P. Cox.

If Physical Education is to yield best results there are some standards and details which must receive the attention of administrators. I give below some of these:—

### **1. Playgrounds and Equipment**

Every educational institution should have attached to it a large enough playground to enable all the pupils to participate in a variety of physical activities including games. The site for a normal sized school should be atleast six acres in extent. Most of our present schools do not fulfil this standard. Our schools, in the past, grew haphazardly, and were housed in any building or any site that happened to be conveniently available. A determined effort should be made to improve the situation. Wherever possible schools should procure adjoining open space and convert them into playgrounds. Some schools will do well to discard their present buildings and shift into new ones situated in more open and spacious areas. No new school should be started unless adequate provisions for playgrounds are made. For larger schools and colleges more extensive sites should be provided. Fifteen to thirty acres in the outskirts of cities would make excellent sites for such institutions. Such provision would help not only in the physical education programme but in every phase of the School and College activity.

In addition to well laid out playgrounds each school should be provided with a gymnasium. Certain types of activities can be conducted more efficiently indoors. Moreover in our country with the hot sun all the day, and the heavy monsoon seasons, if physical education is to be carried on uninterruptedly, Gymnasium buildings are necessary. Balls, nets, bats, goal posts, net posts, etc., should be provided for a variety of activities to enable the boys and girls to develop skills in several activities and specialize in a few.

### **2. Staff**

There was a time when it was felt a Sargeant or Havildar from the Army, or a Gymnast from some Gymnastic Club was all that was necessary to look after physical education. Physical education then consisted of drills learnt in the Army, or stunts on heavy apparatus in which the gymnast was proficient. It was the same table or the same stunt for all. No thought was given to age, capacity, ability or interest. Every boy had to fit into the activity which the Instructor knew. This view is certainly changing, even though we still come across Headmasters who would like to have his Physical Education teacher the cheapest man on the staff.



Physical education is now a special field of education. A teacher who is to plan and promote it, must be a person who is well educated and specially trained. It will not be enough if he is merely a football or boxing champion. To get the utmost from physical education, in the educational process of our young people, we must have Instructors who will understand the physical, psychological, and play needs of the participants and develop a programme that would give the best results.

One or two highly qualified men or women on the staff of a school cannot by themselves plan and operate a programme which will reach each and every pupil. For this the co-operation of every class teacher will be required. To be out with the children and to play with them gives many opportunities for understanding and helping each boy better, and it is such contacts and help that constitute sound education. The Head of the school must himself take every interest in this work. If he can come and join regularly or occasionally in the physical education programme, and also express to his colleagues his faith in this programme the running of physical education will become smooth and useful. In addition to the guidance of specialists, support of the Head, and the active co-operation of class teachers, it will be very helpful and useful if some pupils with qualities of leadership are selected, trained, and entrusted with certain responsibilities on the playground. To make the assistance given by teachers and pupil leaders effective it will be a good plan if an annual or biannual camp of all these people, lasting two to three weeks are organized, and the various activities and procedures explained and taught to them.

### **3. Time**

Every child should get a period of physical education every day. The duration of the period should be about one hour. The custom of providing one or two periods for 'Drill' per week is quite inadequate for the needs of a growing boy or a girl. The best time for physical activities is either early in the morning or in the evening, when the sun is not hot. The period should be devoted to teaching and practising of new skills and in participating in suitable games. The classes which report for instruction should be reasonable in size, about 40 per Instructor. The custom of handing over the whole school to a single teacher, at one time, must be condemned. The co-operation of class teachers and the use of pupil leaders



will be found most essential. Under no circumstance should the period of physical education be interfered with. I mention this because there is a tendency to call off physical education, which usually comes at the end of the day, because there is an important visitor, or a meeting is to be held, or for some other reason. When physical education is held or not held according to the passing conveniences of a school or college, the students cannot have a respectable attitude towards it.

#### **4. Syllabus**

There is much loose teaching in physical education due to the lack of a properly prepared syllabus. I do not believe in a rigid syllabus which will eliminate the initiative of the teacher, and may not allow for readjustments according to local conditions. Syllabi in all subjects should necessarily be elastic, more so in the case of physical education. But to leave all teaching to the whims and convenience of the teacher in charge, is not good procedure. Taking into consideration the age, the capacity, the interests, the facilities, the background possessed by pupils, etc., a syllabus should be prepared and followed on a broad basis.

In addition to the regular syllabus teaching and participation after the School, it is most desirable that arrangements are made for Inter-class or Intramural matches and competitions. A well thought out plan of Intramurals can keep a very large number of students engaged in a variety of activities all through the year. Over and above these the best boys should get special coaching and practice to form representative teams and compete against other schools and in special tournaments.

#### **5. Tests**

To measure the achievements of the students and judge their progress it is most desirable that some suitable physical achievement tests are conducted once or twice every year for every class. Certain minimum standards should be laid down, and every care must be taken to see that these standards are attained by all. In addition to the attainments in physical performance it will be good if credit can be given also for regularity, punctuality, personal cleanliness, attitude towards physical activities, leadership and sportsmanship qualities.

#### **6. Medical Examination and Medical Service**

There is a great deal of wastage in education because of the ill-health

that prevails among our school pupils. Poor health and efficient education cannot go hand in hand. The sort of medical examination, which we see ordinarily conducted in schools, is nothing short of a farce. In Bombay I know of schools in which a doctor finishes thirty to forty examinations in the course of an hour-working out at 2 minutes or less per pupil. Even when the examinations are more careful and thorough school authorities do not take steps to *ensure* the correction of detected abnormalities. A Principal seems to think that he has done all that could be done if he sends a note to the guardian of the student requesting that the noted condition should be treated. This is not enough. Reminders may have to be sent; the guardian may have to be called to the school; a teacher or the Head master may have to call on the guardian; may be the school will have to help in arranging for the necessary treatment. Any or all of these steps may have to be taken. Anything that stops short of treatment and correction should be treated as negligence.

In this connection, progressive states and provinces will do well to start a regular school medical service. It is being done in every civilized country. Special doctors and nurses should be employed by the Educational Department who will be in charge of school medical inspection in all the schools, and who will also run medical clinics for the treatment of defects detected. Instead of leaving medical inspection and follow up work to the convenience of the school, these must be taken up as a responsibility of the state.

#### **7. School Lunches**

Participation in vigorous physical activities at the end of a day, with no lunch at noon, is not desirable. Strenuous activities for a starving boy can be injurious. Whether there is physical education or no, it is a responsibility of the Educational Department and of Government to see that no pupil goes without a lunch at noon. At present some go home, some bring a light lunch from home to the school, some eat in the school canteen or a nearby restaurant, and some just starve. I would like to see schools and colleges introducing a lunch service either on the premises or in some adjoining place approved by the school or college authorities. Apart from satisfying hunger, such common lunches can be a great socializing influence. In our country, where so much communal min-

dedness prevails, particularly centred on orthodox methods of dining, it will be a great achievement if common dining arrangements can be introduced and popularised. If it is a town, with several schools in one locality, perhaps one common school lunch house can be organized. Details for each situation will have to be worked out to suit local conditions. If a regular lunch cannot be served for all, to make a beginning, milk may be served to *all* pupils. If this be not possible it can be given to those who would otherwise be starving. Cheaper than milk, some places have tried sprouted grams, ground nut cakes, jaggery, etc. Expenses on such lunches or refreshments should, as far as primary schools are concerned, be met entirely from Government funds; and for secondary schools and colleges the students must share the expense in reasonable proportions. This suggestion may appear to many as fantastic and impracticable. But it is being done in countries like England, Russia, etc. Where the state knows that if the strength and the future of the country are to be preserved the children of the present generation cannot be left half-starved. Provision of food for the people should be a first charge on the exchequer of any civilized Government. Law and order, export and import, transportation and communication, all these must take secondary place.

#### **8. Camping**

Living together, particularly in open country near to nature, very much thrown on one's own resources, is a great experience. Our boys and girls are petted and pampered at home. Very few of them know to look after themselves without the help of mother, grand-mother, aunt or sister. This makes our people too much dependent. Difficult problems baffle us quickly. To be out with other boys, away from home comforts, under a good leader who will help everyone to look after himself, is one of the finest of educational experiences. If, along with that, the surroundings are well chosen, an appreciation for nature and her ways, for God and his creation, and for the order and beauty of the universe can be vividly brought before the boys when they go out camping. Camps arranged near about villages can help boys to come into contact with and understand the life and the outlook of villagers. India we are told has seven lakhs of villages, and yet it is amazing how little the educated people of the country know what life in a village means. For the progress of our country there is need

for co-ordination between the life in a town and the life in a village; and for greater understanding between the educated and the uneducated.

During such camps the campers can undertake certain projects such as cleaning of villages, construction of roads, creation of breeds, deepening of channels, filling up of marshes, etc., which will teach the campers dignity of labour—how much our boys need it? and at the same time help to make the village a better place.

Why should we not take our boys and girls out for Camping during school and college vacations? I will go to the extent even of saying that such camps should be required of all those who want to get a Matriculation Certificate or a University Degree. Two months of camping should be a prerequisite to the Certificate and four months of camping, while in College, for a University Degree. Physical exercises, sharing in camp duties, carrying out prescribed projects of labour, games, campfires, entertainments, lessons in rural problems, geography, nature study, etc., should form the features of such camps. Strict discipline should be maintained. The camp should be for a duration of one to two months at one stretch, and expenses should be partly met by the campers, partly by the school from Government grants, and partly from wages earned in labour projects. An experiment on somewhat these lines is being tried out in Kolhapur State and, from reports I get, I understand, that it is yielding very encouraging results. Details can perhaps be obtained from the Minister for Education of the State.

I have presented some of my views regarding how we must promote physical education. It may appear to be difficult of attainment because of the radical nature of the suggestion and the cost involved. India's educational methods are outmoded, and we know how unsuited they are. What England or some other Country of the West discarded as useless fifty years ago we experiment with pious hopes. No suggestion can be too radical to help India to catch up in educational methods. As for expenditure no sane Government ought to grudge to spend money on a project in education that will enlighten and enrich the country. The progress of our country is tied up with the *education* of her people and the *health* of her growing generation. In both these physical education can make decisive contributions. It is upto those who are in authority, and the leaders of the country, to recognise facts and do the right thing.

## साहित्य में यथार्थवाद

यथार्थवाद साहित्य की वह प्रवृत्ति है जो जीवन को इसके वास्तविक रूप में चित्रित करती है। परीक्षित-सत्य इसका माप-दण्ड है और अनुभव की कठोरता इसकी आधार-शिला। मनुष्य के जीवन में जो कुछ वास्तविक है—सत्य है, उसे प्रकट करने में इसे संकोच नहीं; फिर वह योगी का आत्म-चिन्तन हो या अतृप्त काम मनुष्यों का अपनी पाशविक इच्छाओं को शान्त करने का आतताई साधन। जीवन के कटु और अनुभूत सत्य की वास्तविक सृति स्थापित करने में यथार्थवाद किसी का अंकुश मानने को प्रस्तुत नहीं। यथार्थवाद के समर्थक एमिल ज़ोला (Emile Zola) के शब्द इस सत्य की दुहाई देते हैं—‘मुझे केवल एक इच्छा थी; यदि एक मनुष्य स्वस्थ और हृद्य-कष्ट है और एक स्त्री अतृप्तकामा है, तो उनमें पशुत्व ढूँढ़ना, बस उनमें केवल पशुत्व ढूँढ़ना ही मेरा काम था।’

युग की प्रचलित कुरीतियों पर कटाक्ष करने में यथार्थवाद अत्यन्त उपयुक्त है। समाज की कुप्रथा की ओर वह हमें आकृष्ट करता है और हमें उसका यथार्थ आभास देता है। यथार्थवाद की अनुपस्थिति में कदाचित् हम किसी को दोष को दिखाने में अत्युक्ति से काम लेते और चित्र को उसमें कहीं काला चित्रित करते जितना कि वह वास्तव में है। दोष के उस अत्युक्ति-पूर्ण प्रदर्शन के समय निश्चय ही हम निराशावाद की सीमा पर पहुँच जाते; जड़ता के शासन में कर्म कुण्ठित हो जाता और हमारा अभीष्ट स्वप्निल होकर अधिकाधिक दूर होता चला जाता।

वास्तव में कल्पनावारियों को यथार्थ के चित्रण से जो चिढ़ है, वह इसलिये नहीं कि यथार्थवाद की सीमा में उनकी कल्पना के पंख भीग जाते हैं प्रत्युत इसी लिये कि यथार्थ की यथार्थता का सामना करने का उनमें साहस नहीं। यथार्थ की कटुता से ‘पलायन कर काल्पनिक स्वर्ग की शरण लेने से ही साहित्यकार का कर्तव्य पूरा नहीं हो जाता। उसे चाहिये कि वह जिस कटुता से डरकर भागा है उसी का नाश करे अन्यथा जब जब वह अपने काल्पनिक स्वर्ग के भरोखे से झाँकेगा, कटुता का वह दैत्य सम्मुख खड़ा दृष्टिगोचर होगा।

यह सब होते हुए भी यथार्थवादी एक भारी भूल कर जाता है। मनुष्य ने परिस्थितियों की वक्रता के वशीभूत होकर जो छल-प्रपंच, जो आपसी भेद-भाव उत्पन्न कर लिये हैं, उन्हीं को

यथार्थवादी यथार्थ समझ बैठा है। वह भूल जाता है कि वास्तविक सत्य इस ऊपरी सतह से बहुत नीचे है। वह वास्तविक यथार्थ (Real Truth) भेद-भाव को उत्पन्न नहीं करता वरन् उन्हें समूल नष्ट कर, मनुष्य की आदिम एकता को व्यक्त करने की चेष्टा करता है। एक सच्चा साहित्यिक काव्य-समुद्र की ऊपरी सतह पर से मूँगे बटोरकर ही सन्तुष्ट नहीं हो जाता; वह इसके अन्दर पैठकर मोती निकालता है। जीवन का जो मौलिक सत्य है; जो अनेकों में व्याप्त होते हुए भी एक है; 'जो इस ज़ाहिरी भेद की तह में, पृथ्वी के उदर में ज्वाला की भाँति छिपा है', उसी यथार्थ से हमें सरोकार है और उसी यथार्थ को हमें आदर्श मान लेना चाहिये—आदर्श इसीलिये कि वह अभीष्ट और अव्यक्त है।

निस्सन्देह, प्रचलित यथार्थवाद जीवन का ऐसा सच्चा चित्र उपस्थित करता है कि उसकी सत्यता पर सन्देह करने का अवसर ही नहीं मिलता। किन्तु, फिर भी, चित्र चित्र ही रहेगा। किसी देवता की प्रतिष्ठा करना दुःसाध्य नहीं, उस देवता में प्राण-प्रतिष्ठा करना दुःसाध्य है। अंग्रेज़ी के किसी आलोचक ने लिखा है—“The main difficulty about realism is, that when it copies life too faithfully it loses that design without which literature is pointless.” अर्थात्, ‘यथार्थवाद के सम्बन्ध में यह एक मुख्य कठिनाई है कि जब यह जीवन को अत्यधिक ईमानदारी के साथ प्रतिरूपित करता है तो वह उस कला को गवां बैठता है जिसके बिना साहित्य निरुद्देश्य है।’ यथार्थ की केवल पुनरावृत्ति तो फोटोग्राफी से अधिक कुछ नहीं। जो कुछ सामने है उसे तो एक दर्पण भी प्रतिबिम्बित कर सकता है। फिर, साहित्य और दर्पण में अन्तर ही क्या रह जायगा? फिर मनोविज्ञान के महारथियों का कहना है कि मनुष्य जिस छल, क्षुद्रता और कपट से घिरा हुआ है, उसी की पुनरावृत्ति उसके चित्त को प्रसन्न नहीं कर सकती। ऐसी दशा में मनुष्य पलायन की आकांक्षा करता है और उसकी आँखें अनायास आदर्शवाद की ओर घूम जाती हैं। अच्छा होता यदि कलाकार साहित्य को दर्पण-मात्र न समझता। साहित्य दीपक-रूप भी है जिसका कर्तव्य पथ-प्रदर्शन है। जो साहित्य छल-कपट के जाल को छिन्न-भिन्न करने के लिये उन्मुख नहीं होता वह उद्देश्यहीन है।

‘यथार्थवाद का यह अर्थ नहीं’ है कि हम अपनी दृष्टि अन्धकार की ही ओर केन्द्रित कर दें। अन्धकार में मनुष्य को अन्धकार के सिवा और सुभता ही क्या है?’ यदि एक मनुष्य वेश्यागामी है तो उसे इसी नाम से पुकारने से वह सचित्र नहीं हो जायगा। हमें उसे वेश्यावृत्ति से उत्पन्न हानियों का दिग्दर्शन करा एक ऐसे मार्ग की ओर संकेत करना होगा जो उसे निष्कलंक उस व्यापार से बचाता हुआ ले चले। यह सिद्धान्त, साहित्य के सम्बन्ध में भी सत्य है।

साहित्य में काव्यगत न्याय (Dramatic Justice) को निभाने के लिये कहीं कहीं यथार्थ



*In chairs from left:—*

1. Kazim Ali (*Murad*) Secretary J. C. D. A.; 2. Bhopal Singh (*Dara*); 3. Anop Singh (*Shahjahan*); 4. Principal P. P. Shahani; 5. Prof. D. N. Bhargava (*President*); 6. Sohan Raj (*Jahan Ara*); 7. Khet Singh (*Aurangzeb*).

*First Row:—*

1. Navratan Mal (*Jai Singh*); 2. Deen Bandu Chand (*Sipar*); 3. Anandi Lal (*Nadira*); 4. Jagtamba Lal (*Mir Jumla*); 5. Asu Ram (*Shaista Khan*); 6. Chandan Singh (*Maharaja Jaswant Singh*); 7. Shreepal Chand (*Zohara*); 8. Dalpat Singh (*Nasseban*); 9. Raj Ranchhor Chaud (*Faria*); 10. Kailash Nath (*Comic*); 11. Ashfaq Hussain (*Mohammad*).

*Second Row:—*

1. Jai Kumar (*Jallad*); 2. Murli Dhar (*Dhobin*); 3. Chhatar Mal (*Dhobi*); 4. Abhinash Narayan (*Prompter*); 5. Kishan Lal (*Swamiji*); 6. Parmeshwari Pd. (*Dildar*); 7. Om Dutt (*Akhtar*); 8. Madan Mal (*Khan Mund Singh*); 9. Narpat Singh (*Prompter*); 10. Mau Mohan Chand (*Prompter*).

*Third Row:—*

1. Khuman Singh (*Sepoy*); 2. Ratan Lal (*Sepoy*); 3. Panna Lal (*I/c Green Room*); 4. Ganga Dhar (*Prompter*); 5. Satya Prakash (*Dancing Girl*); 6. Anand Mangal (*Shamsher Jang*); 7. Mahendra Kumar (*Prompter*); 8. Rajeshwar Nath (*Asst., I/c Green Room*); 9. Kishan Singh (*Sepoy*); 10. Daleep Singh (*Sepoy*); 11. Jaswant Kumar (*Jallad*).

*Fourth Row:—*

1. Dau Lal (*Gwala*).



की बलि भी देनी होती है। दैनिक-जीवन में प्रायः अत्याचारी और कपटी मनुष्य अपने दुर्योधनीय कृत्यों के फल-स्वरूप भी आनन्द से दिन बिताते और सदाचारी पुरुष अपनी आँखों में परवशता के आँसु भरे फाँसी की टिकड़ी पर खड़े-देखे जाते हैं। यह यथार्थ है, किन्तु, साहित्य में इस यथार्थ के लिये स्थान नहीं। साहित्य में तो गुण की अवगुण पर सदैव विजय ही बतानी पड़ती है क्योंकि कला और साहित्य का ध्येय मनुष्य का पतन न होकर उत्थान है; जघन्य भावों का प्रचार न होकर कोमल और सुष्ठु भावों का साधारणीकरण है। यथार्थवादी इस ध्येय की प्रायः उपेक्षा कर दिया करता है। वह बिना इस बात का अनुमान किये कि समाज पर इस नग्न-यथार्थ का क्या प्रभाव होगा, चरित्रों को उनकी पूर्ण दुर्बलताओं के मध्य पाठक के सम्मुख रख देता है। यदि काव्य में गुण पर अवगुण विजय पाता हुआ दिखाया गया है तो बहुत सम्भव है समाज उस अवगुण को अपना ले क्योंकि अवगुण की ओर बिना प्रयास आकृष्ट होना मनुष्य-चरित्र की एक स्वाभाविक विशेषता है।

ईश्वर ने मनुष्य की सृष्टि अपने स्वार्थ के लिये की हो अथवा नहीं, किन्तु मनुष्य ने तो साहित्य का सृजन अपने हित के लिये ही किया है। अतः उपादेयता, साहित्य का एक आवश्यक गुण है। वह कविता जिसमें उपयोगिता का अंश नहीं, क्योंकि साहित्य की परिभाषा में आ सकती है? वह कला जो जीवन के लिये नहीं, कैसे सार्थक हो सकती है? मनुष्य से हटकर कला का मूल्य हो ही क्या सकता है। जो कला सत्यता के बल पर शिवता की उपेक्षा कर दे; जो जन कल्याण की भावना को अपना अभीष्ट न माने वह निरर्थक है। कला मनुष्य के लिये है, मनुष्य कला के लिये नहीं।

केवल सत्य की अभिव्यक्ति करना साहित्य का ध्येय नहीं; जब तक सत्य सुन्दर न हो, वह मानव-हृदय को स्पर्श नहीं कर सकता। महाकवि देव ने अपने कुछ छन्दों में नायक-नायिका के नग्न-सौन्दर्य और उनकी प्रेम-क्रीड़ा का अत्यन्त यथार्थ चित्र खींचा है किन्तु उन्हें पढ़ने से हमारे हृदय में सद्भावनाओं का संचार नहीं होता। अश्लीलता से ऊबकर घृणा से हमें मुँह फेर लेना पड़ता है। कहने का तात्पर्य यही है कि मनोविकारों का यथार्थ चित्रण किया जाय किन्तु वे मनोविकार मनुष्य के हों, पशु के नहीं। उन विकारों का वर्णन करते समय हमें मनुष्यता से दूर न जाना पड़े। इस समय 'निर्मल जी' की कुछ प्रेरितियाँ मेरे स्मृति-पटल पर संजग हो उठी हैं—“ . . . . .  
जीवनके पतन का चित्रण करो, समाज की नारकीय अवस्था का चित्र खींचो; पर उस समाज की अवस्था का, जो मनुष्यों का हो। जहाँ मनुष्य पशु सा हो जाय, जहाँ वह समाज की मर्यादा और प्रकृति के नियमों को ताक में रखदे, वहाँ, उस अवस्था में वह मनुष्य नहीं, पशु ही है। और

का चित्रण न तो मानव-जीवन के संघर्षों की व्याख्या है और न यथार्थवाद का उद्देश्य ही। उसकी ओर अग्रसर होना मनुष्यत्व का विकास नहीं, हास है।”

कहने को तो यथार्थवादी जीवन के पतन और समाज की नारकीय अवस्था का चित्रण करते हैं किन्तु वास्तव में वे केवल अपने ही विलास की तृप्ति के साधन जुटाते हैं। यथार्थवादी कविता की पार्श्वभूमिका ऐश्वर्य और विलास के दृश्यों से अतिरेजित है। उनके काव्य में जो कुछ प्रकट होता है, वह है ऐन्द्रिय सुख-भोग का व्यतिरेक और साधुता की न्यूनता। अपनी निज की पाशविकता की तृप्ति को ‘जीवन का वास्तविक वर्णन’ नाम देकर यथार्थवाद को कलंकित करने का उन्हें यह अवसर सुगमता से मिल गया है। समाज के उज्ज्वल पक्ष पर दृष्टिपात करने में वे अपनी भूल समझते हैं। उनके अनुसार समाज में सदाचारी पुरुषों का नितान्त अभाव है और इसीलिये वे अपनी इस उक्ति को ‘यथार्थवाद मनुष्य के सम्पूर्ण भावों का नहीं, केवल उसकी दुर्बलताओं और नग्नताओं का चित्र है’, न्यायसंगत समझते हैं। यथार्थवाद का जन्मदाता गोतिए [Theoptule Gautier] यदि आज यह सुनने के लिये जीवित होता तो निश्चय ही वह आत्म-हत्या कर लेता। उसने स्वप्न में भी यह न सोचा था कि भविष्य के यथार्थवादी साहित्यिक इस अपहृति के आश्रय में अपनी घृण्य वासनाओं की तुष्टि के लिये ‘सौन्दर्य’ का अतिक्रमण कर देंगे।

सत्य—शिव और सुन्दर भी हो।

LI. A. J. SONI, I. A. M. C.

## MEDICAL SERVICES AND MODERN WARFARE

THE medical services are indispensable to the army, both in the times of peace as well as during the war. Duties of the medical services during war time are multiple and their responsibilities great. Medicos are the inseparable companions of the fighting men and strength of an infantry bataillion, can be measured in terms of the efficiency of its medical services. During the time of action, a medical officer is a god for his unit who can carry his unit quite safely through dangerous zones. Slightest carelessness on his part may lead to a total destruction of his forces. During an action it is not only the bombs or the bullets which

have to be encountered but a fight has to be put forth against the whole nature and the various natural barriers. Under such circumstances function of the medical services is not only curative—being limited to the treatment of diseases and wounds but prevention of diseases is also imperative. During times of peace, the preventive factor is of main importance but during wartimes preventive and curative treatments have got equal footings: and preventive is rather of greater importance than the curative.

Greater the strength of an army, the less the number of patients it contains. Strength is reduced not only by the number of the sick but also by the number of the attendants who have to look after the sick. In addition removal of the sick to the areas behind is a complicated affair and requires lot of skill and personnel. So prevention of diseases is the most important function both in the interest of the state and the soldiers. By careless preventive measures—number of casualties by illness can exceed those caused by enemy action. Main diseases which cause disability to the army are—malaria, typhoid, cholera, dysenteries, diarrhoeas, plague, small-pox etc., and strength of the army has to be maintained against these. Expenditure incurred in the prevention of these diseases is an asset to the army in the long run, so these diseases should be prevented at any cost.

Whenever a recruit joins the army, he is vaccinated and inoculated against typhoid and tetanus—and whenever he is required to go on active service, all his medical history case sheets are checked and if necessary, he is revaccinated and inoculated against typhoid and any other prevalent disease endemic to the area of action. Malaria is the greatest enemy of mankind in the tropics and every soldier in the army is compulsorily trained for antimalaria precautions—and any breach of obedience to anti-malaria instructions is punishable. In tropical warfare, strength of the Army can be measured in terms of its efficiency to combat malaria. We won the Burma battle because we not only gave a fierce fight to the Japs but each of us gave an individual fight to malaria. The Japanese lost the Burma fight because they could not fight against malaria. In addition to these a separate Hygiene section looks after the water and food supply of the Army. Every medical officer in the army is not only responsible for the sick but must look out for the cause which causes illness. He is

responsible for the sanitation of his unit. He has got different squads of trained personnel under him who look after the water supply and carry out antimalaria work. It is the duty of the water-duty personnel to see that water supply to the unit on action is safe and properly sterilised before it is issued for drinking purposes. Water should also be free from any poison. Antimalaria squad prevents mosquitoes breeding in and near about the area of action. Another duty of the medical officer is to preach to all personnel of the unit the value of Hygiene, sanitation and prevention against venereal diseases.

Venereal diseases are more common in the army than among the civilians and still more common whenever there is a war because all the brutal instincts of mankind come into action during war time. All the persons should be talked on the disadvantages of venereal diseases and the virtues of abstinence from illicit sexual connections.

During active service efficiency of medical services are of the supreme importance—in no way less than the fighting strength of the army. Efficient and timely Medical Aid is life of the army—and the medical officer gives a second life to the dying man. He is a god, who decides the destiny of his unit. Main function of medical services in forward areas is to carry out an efficient evacuation of the casualties to the safe areas where proper treatment can be given and patients can be retained with safety. In cases of emergency important life saving operations like blood transfusion etc. are carried out in quite forward areas—so forward as three miles behind the fighting line. In this war, this hazardous job was taken up by the mobile surgical units and the blood transfusion units who used to move from place without caring for their own lives to save as many human lives as possible—performing life saving operations under varied conditions of risk due to bad weather and enemy action.

Evacuation of casualties from forward areas to areas of safety far behind the fighting zone is not an easy job. It is a very complicated and difficult job, requiring lot of skill, energy and foresight. During the process of evacuation, it has to be kept in view that all emergency cases should have priority of evacuation—and the patients should be removed with minimum disturbances and maximum comfort. Arrangements have to be made that during the process of evacuation, every casualty should receive the

attention of a medical officer every four hours. Life saving operations can be performed only at a place where a patient can be retained for at least two days after operation. Mobility is incompatible with life and retention of casualties in forward areas is not possible when the casualties are heavy; so medical services have to act with discretion in such cases.

Due to skill and efficiency of the Medical services in this war percentage of deaths due to enemy action has gone down to one percent as compared to five percent of the last war. All the credit goes to the quickness and readiness with which the medical services acted in quite forward areas shoulder to shoulder with the fighting men. Number of deaths was comparatively less because the wounded received appropriate treatment in time emergency operations like blood transfusions, plasma transfusion, and other operative measures were quite at hand in well forward areas. In the last war number of deaths were greater because advanced life saving measures were not available in forward areas and most of the casualties used to die during transit. In this war means of transport were also very handy and quick. Emergency evacuations were carried out by means of planes, Hospital trains etc. In addition, invention of the new drugs Penicillin and sulphonamides have been a great boon to the wounded in this war. In the last war the wounded who used to escape death on the field used to die of wound sepsis or gas gangrene in the hospitals but in this war, once a case reached a Hospital, death due to wound sepsis was rare—all the credit of this goes to sulphonamides, penicillin and modern methods of treatment of wounds principal of which is—(1) thorough excision of wound—removing the dead, damaged and devitalised tissues; (2) efficient drainage of the wound; and (3) complete immobilisation of the wounded part in plaster of paris—so that the part gets complete rest and is not open to infection. By this method healing is most rapid and complete. All the recent advances in medicine and surgery are due to this war and there is a general advancement in all branches of science. It is all due to this war that humanity has gone very high and fell very low when it used the modern inventions for destruction of civilisation.

Once a patient is cured, it also falls to the lot of the medical services to decide whether the individual will be of any further use to the army or he should be boarded out to civil life where he can pass the rest of his life



as a useful man. All such personnel before being reverted back to civil are taught some useful occupation like farming, weaving, driving or any other mechanical trade so that they can lead an honest and respectable life. This work is given to the rehabilitation centres which are attached to certain base hospitals where the disabled persons are given extra diets, trained to use their disabled limbs by means of suitable exercises, massage, electrical treatment and games etc. Training in some professional work is a part of teaching in the rehabilitation centre—and thus it is a training school for the invalids.

To sum up, work of the medical services in the modern warfare is right from the start to the end—from recruitment of the personnel to the complete demobilisation of the army in its different branches on Land, Sea and Air. Medicos and the soldiers are inseparable companions and the latter cannot have an independent existence without the former.

The object of the politician is expediency and his duty is to adapt his measures to the often crude, undeveloped and vacillating conception of the nation.

—*Lockey.*

## डिंगल काव्य में नारी

विश्व के प्रत्येक साहित्य में नारी को भिन्न २ आदर्श मिले हैं। कहीं पर वह सौन्दर्य की प्रतिमूर्ति मानी गई है तो कहीं सुकुमारी, और कहीं पर वह पति की अनुमानी है तो कहीं जीवन रथ का एक पहिया। लेकिन इन सब के निचोड़ से नारी एक सुकुमार और कोमल भावनाओंवाली एक अलौकिक कृति है। नारी के जिस रूप को अन्य साहित्यकारों ने माना है उस रूप को तो डिंगल के साहित्यकारों ने भी माना है परन्तु इससे परे भी नारी के एक भूले हुए रूप पर प्रकाश डाला है।

अन्य साहित्यों में नारी एक अबला मानी जाती है और सत्य भी है कि अन्य जगह नारी होती भी अबला ही है। लेकिन डिंगल साहित्य की अभिनेत्री नारी वीर वधू और वीर माता के रूप में अपूर्व और प्रचण्ड साहसवाली दर्शित होती है। उसका कोमल रूप, उसके साहस-प्रदायक रूप के पीछे छिपा रहता है।

राजस्थान में मर्यादा और सम्मान को प्राणों से भी अधिक स्थान दिया जाता था। आन के नष्ट होने के उपरांत राजस्थान निवासी अपने जीवन में कोई उल्लास नहीं पाते थे और ऐसे जीवन की अपेक्षा वे मरकर ही अपनी बात निभाते थे। इस उच्च आदर्श का प्रभाव नारी पर भी पड़े बिना न रह सका। एक वीर सत्य और न्याय के लिये अपने आप को उत्सर्ग करदे तो क्या उसकी पत्नी अन्याय और असत्य को देखकर जीवित रह सकती है? कभी नहीं। रणांगण में जूझे पति के पीछे वह वीर बाला अपने आपको बड़े उत्साह के साथ अग्नि के समर्पित करती थी।

अपनी बहुत दिनों की उत्कृष्ट अभिलाषा को आज पूरा हुआ देख वह अपनी सास से कहती है—

“सासु देवत धोकरतां, मैं मन लीधी ओकर।

पीव संग बळियों पळी; देवत देसी धोक ॥”

(हे सास ! शादी होने के समय देवताओं की पूजा करते हुए यह तो मैंने भलि भांति आंक लिया था, कि आज मैं भले ही देवताओं का स्मरण करूँ परन्तु एक समय ऐसा आयागा जब मैं अपने पति के संग सती हो जाऊँगी। उस वक्त मेरे यही देवता मेरी पूजा करेंगे।)



राजस्थानी नारी के लिये विधवा होना कोई अनोखी बात नहीं थी। उनके जीवन में दो ही बड़े त्यौहार थे—चैवरी पर विवाह परिक्रमा और सती होते समय गुरुजनों के सम्मुख चिता परिक्रमा। उनको लड़कर मरने वाले पति पर अभिमान होता था—

“मैं परगती परेखियो, मूछों भीड़ियो मोड़।

जासी सुरंग न हेकलो, जासी दज संजोड़ ॥”

( विवाहोत्सव पर मूछें मोड़ से भिड़ी हुई थीं। उसी समय मैं समझ गई थी कि मेरा पति अकेला स्वर्ग नहीं जावेगा अर्थात् कइयों को मारकर मरेगा। )

उन वीरांगनाओं को अपने पति के केवल दो ही लक्षण प्रिय थे—

“सखी अमीणे कंथरी, पूरी अहे प्रतीत।

कै जासी सुर भंगड़े, कै आसी रण जीत ॥”

( हे सखी ! मेरे पति तो केवल दो ही बातें जानते हैं—या तो सदा के लिये रणांगण में सो जायेंगे या जीत कर घर आयेंगे। )

“पीव केसरिया पट किया, मैं केसरिया चीर।

नाहक लायो चूनड़ी, बलती बेळा वीर ॥”

( एक स्त्री के पति ने केसरिया बाना पहनकर रण प्रयाण किया है और उसी समय उसका भाई चुनरी ले आया है। तो वह अपने भाई को बड़े मीठे शब्दों में कहती है, “अब यह सब शृंगार मेरे लिये नहीं। मैं केसरिया चीर पहन चुकी हूँ। अब मेरा शृंगार अग्नि में ही होगा।

“ऊभी गोख अवेखियो, पेलों रो दल सेर।

पड़ियो धड़ सुणियो नहीं, लीधो धण नारेल ॥”

( वातायन में खड़े होकर देखा कि शत्रु दल अधिक बलशाली है, हमारे योद्धा किसी तरह विजय नहीं प्राप्त कर सकते तो वीर पत्नी ने पति की मृत्यु का संवाद सुनने के पहले ही सती होने के लिये नारियल ले लिया। )

उन सतियों को अपने वंश और पति की इज्जत इतनी प्यारी थी, कि वे अपने जीते जी अपने पति की अपने ही कानों निन्दा नहीं सुन सकती थी और अपने सारे शारीरिक सुख भोगों को लात मार सकती थी। जब पति युद्ध-भूमि को सिधारते थे उस समय उन्हें फ्रिक्क लगता था, इसलिये नहीं कि मेरे पति सुझ से बिछुड़ न जायँ बल्कि इसलिये कि कहीं हारकर घर न लौट आयँ और कुल पर कलंक का दाग सदा के लिये न लगा दें—

“नायण आज स मांड पग, काल सुणीजै जंग।

धारों लागै जे धणी, जद दीजै धण रंग ॥”

(हे नाईन ! आज यहां न आ । मेरी तबियत बहुत घबरा रही है । सुना है कि कल युद्ध है । जब मेरे पति के तलवारें लौं अर्थात् वीरतापूर्वक लड़ें उस समय आकर मुझे बधाई देना ।)

राजस्थानी वीर बालाएँ ही पुरुषों को योद्धा बनाने का एक मात्र साधन थीं । वे कायर पतियों का जो लड़ाई से भाग कर आते थे, ऐसे कड़े शब्दों में तिरस्कार करती थीं कि कायर की भी बोटी २ फड़क उठती थी—

“कंथ भला घर आ विया, पहरीज मों वेस ।

अब धण लाजी चूड़ियों, भव दूजो भेटेस ॥”

(हे प्रीतम ! अच्छे आये भाग कर घर में । यह लो मेरे कपड़े पहन लो । मेरी चूड़ियाँ अब लज्जित हो गईं । अब अपना दूसरे जन्म में ही मिलन होगा ।)

इतना ही नहीं वह हताश और निराश पति को अपना कर्त्तव्य-पथ भी बताती थी—

“साहव उठ कवांगगर, मूँछ मरोड़ मरोय ।

मरदां मरण हक्क है, रोणा हक्क न होय ॥”

(स्वामी उठो और धनुष हाथ में लो । मरदों के लिये मरना अच्छा है रोना नहीं ।)

उस नारी का वीर-स्वरूप कितना प्रखर होगा जो ऐसे अमोद्ध शब्दों में अपने पति को बाहस बंधाती है । वह उन पत्नियों में नहीं है जो जेल में गये पतियों के पीछे फूट २ कर रोती हैं । रोना तो राजस्थानी नारी ने सीखा ही नहीं । उन्हें उस देश से भी घृणा थी जहां—

“मतवाला घूमै नहीं, नहिं घायल घरणाय ।

बाळ सखि, ऊ देसये(जठ) भड़ बापड़ा कहाय ॥”

(जिस देश में मतवाले घूमते नहीं और घायल कराहते नहीं, हे सखि ! उस देश को जला दो जहाँ के सूरमा बेचारे कहलाते हैं ।)

यह तो रही वीर बधू की बात अब ज़रा वीर माता का भी साहस देखिये जिन्हें अपने पुत्र से भी बढ़कर अपने कुल की लाज प्यारी थी ।

बेटा हूँ जाऊँ बलण, तू छोटे पण बेर ।

सुरपुर वेगो आवजे, बहू न साथै लेर ॥

(एक माता सती होते समय अपने छोटे पुत्र को यह नहीं कहती कि मुझे तुम्हें छोड़ते हुए दुख होता है । अब तू अच्छी तरह घर की रखवाली करना । लेकिन वह कहती है, “हे बेटा तू छोटा है इस बात की मुझे कोई चिन्ता नहीं । लेकिन अपने देश की रक्षा करते हुए तू भी मरना और अपनी बधू का साथ लेकर स्वर्ग में जल्दी पहुँचना । मैं तुम्हारी राह देख रही हूँ ।)

धन्य है उन माताओं को जो पुत्र जैसी वस्तु को भी मरने का ही आदेश देती हैं ।

to illustrate the glory of truthfulness. There have been other notable examples in other countries; as Shakespeare has said in his own inimitable manner:—

“ . . . to thine ownself be true  
And it must follow as night follows the day  
Thou canst not then be false to any man.”

After truthfulness, I will place thrift. For a happy and peaceful life it is essential to avoid financial worries. As it is impossible to increase our resources according to our wants and desires, the best thing is to reduce the latter to the minimum. *Only on wealth lawfully and honourably acquired can a person lay the foundation of a happy and prosperous career.* A career of corruption is a constant source of misery to the individual concerned as well as to society as a whole and is sure to result ultimately in degradation and dishonour. As no one can be healthy by violating the laws of health, so nobody can be happy by violating the moral laws which are meant to promote human happiness and prosperity.

Next in importance, in my opinion, is industry which means will and capacity to do hard work. We can do little good to ourselves or to others unless we make the fullest use of the faculties and resources granted to us by Providence. Therefore everyone must cultivate the habits of truthfulness, thrift and industry while he is a student because by force of practice these things would become ingrained in his nature and would help him in forming his character for his own happiness and prosperity and to the advantage of society.

Before I conclude, I wish to say that the ideas contained in this article are based on considerable study and life-long experience and can therefore be safely and strongly recommended to our young men for their adoption.



## BENEFITS OF THE MEDICAL INSPECTION IN THE SCHOOLS AND COLLEGES

**F**OR the progress of civilisation, education is needed on a wider scale and education is fruitless if the health of the boys is not well looked after in their student career. It is very important that the health of the future generation be safeguarded and the spirit of the physical fitness introduced in them. Medical inspection of the school and the college boys is becoming an essential part of education due to its utmost utility. The aim of the school medical service is the healthy physical development of every school child.

Medical inspection is all the more necessary in India, where the rules of Hygiene are so badly ignored, where the quality and the quantity of the food is not adequate due to the poverty of the masses and it is the masses generally which form the population of the school boys.

Many defects, which take a serious turn later on, could be checked or rectified at the very on-set. If these defects are retained in adult life, they make our future dark.

Trachoma starts, as a mild conjunctivitis, or due to the irritation by dust particles or a foreign body in the eye, or due to some local infection, but if neglected at this stage will lead to the formation of grannules in the eyes which later on become hard and calcerous, irritate the eyes more and more, make the cornea hazy, opacity is formed, and may give rise to defective vision and at times blindness. Such a person might attain high degrees but is physically unfit.

The defects of the throat like enlarged tonsils and adenoids if not paid early attention trouble in later life by becoming septic from time to time. The huge enlargement of the tonsils obstruct the naso-pharynx and prevent the entry of the warm and filtered air through the nostils. The nasal cavity gets shrunk and one becomes a mouth breather and susceptible to cold and infection. Such people snore violently and disturb others lying

इसी तरह के नारी के स्वाभाविक और शुद्ध प्रेम के अनेकों उदाहरण मिल सकते हैं, जो किसी भी सूरत में अन्य साहित्यों से कम नहीं कहे जा सकते।

डिगल साहित्य में वर्णित नारी स्वरूप का सविस्तार वर्णन, इस जगह तो हो नहीं सकता। लेकिन इतने से भी कोई समझ सकता है कि भिन्न २ दृष्टिकोणों से देखने पर मालूम होता है कि नारी का ऐसा कोई भी रूप नहीं बचा जिसे इन साहित्यकारों ने छोड़ दिया हो। इस साहित्य में नारी का बड़ा ही महत्वशाली स्थान है। उन्हें आज भी इस बात पर गर्व प्राप्त है कि भारतीय इतिहास के मध्य कालीन ५०० वर्षों में उन्होंने स्त्री पद की मर्यादा रखी, नारीत्व को प्राण देकर भी जीवित रखा। जहाँ तक हिन्दू धर्म में अपने पुरातन गौरव का नाम मात्र भी अंश रहेगा और जहाँ तक गौरवशाली भूत की स्मृति बनी रहेगी, वहाँ तक उन्हें कोई भूल नहीं सकता।

MEHTA RANJITMAL JI, B.A., LL.B.

### CHARACTER-BUILDING IN EDUCATIONAL INSTRUCTIONS

**A**S a strong building can be built only on strong foundations, so success and happiness in life can be built only on the foundation of good character. As the foundation comes before the building so formation of character comes before success in life. It is only during the period of student life that character whether good or bad is formed and it is therefore of the utmost importance for the welfare of society that a proper appreciation of the necessity for formation of good character should be impressed on the minds of our young men by all those interested in the evolution of better and happier conditions in the country.



Now, we must first of all try to understand what is meant by character, then consider the process by which it is formed and lastly the consequences of such formation on our own lives as well as on the lives of all those persons who may be affected directly

or indirectly by our activities. It is difficult to define character because it is a term of very wide import but for our present purpose it will be sufficient to say that character means moral qualities. Human personality may therefore be divided into three main aspects or factors though they are more or less inseparably inter-related; viz.: (1) Physical (2) Intellectual and (3) Moral.

There is no doubt that all these aspects or factors are important and none can be neglected but relatively speaking each succeeding factor is of greater importance. This point will be quite clear if we go deep into it. Let us assume that we devote all our care and attention to the development of our body and neglect the other two factors. The result would be a disaster because an intellectually and morally deficient individual would be an utter failure in all walks of life except those (they are quite negligible from an educated person's point of view) of a labourer in which physical strength is the only qualification required. Again let us consider the case of certain animals like elephants and lions which are physically very strong but man being intelligent finds it easy to devise means for acquiring domination over them and this is best seen in a circus when a ferocious animal like the lion is made to dance to the tune of the ring master.

It will therefore be readily conceded that intellectual strength is superior to physical strength. But consider the case of a person who is both physically and intellectually strong but is an absolute wreck so far as character or the moral factor is concerned. He turns out to be a daring rascal and a dangerous member of society and the only suitable place for him is the Jail so that he may be prevented from doing mischief. This is not an imaginary or exaggerated picture; the Jails in the various countries are full of such persons and if by chance any such person escapes going to Jail, he proves himself to be a curse to society.

Now let us come to the moral factor. Of all the moral qualities, truthfulness is the best, highest and noblest because it is the fountain head of all other virtues. Honesty is but part and parcel of truthfulness; a truthful person can never be dishonest or otherwise immoral. Look at the history of the world and see who have been the most honoured and exalted among human beings; surely those who made truthfulness the guiding principle of their life. For Hindus, the example of Raja Harishchandra is sufficient



राजस्थानी वीरांगनाओं को पहले से ही मालूम था कि उन्हें सौभाग्यवती कितने दिन रहना है ।  
वे अपने आपको अग्नि में होम देने की बड़ियों की खुशी से बधाती थीं ।

घर सजल पीव अछाँछल, दोनों ही परल सुद्ध ।

हालो नणदल हेल्वो बालक, अजया दुद्ध ॥

( भाभी अपनी ननद से कहती है—बहिन अपने वंश उच्च हैं । अपने पति बड़े ही चंचल हैं (किसी भी समय युद्ध छिड़ना संभव है) इसलिये चलो अपने बच्चों को बकरी का दूध पिलाना सिखा दें ।)

उनके घरों में हर्ष उस समय होता था जब पुत्र युद्ध में मरने और बहू अग्नि में जलने को जाती थी—

आज घर सासु कहै, हरष अचानक काय ।

बहू बलेवा नीसरै, पृत मरेवा जाय ॥

डिगल साहित्य में चित्रित नारी को मर्यादा के सिवाय कोई भी वस्तु प्रिय न थी । यहां तक कि अपनी मर्यादा पर अटल रहती हुई अपने ही लाल को अपने सामने कटता देखकर भी ढाढ़स और वेदना के साथ अपने कुल की लाज रखती हुई अपने आपको बलिदान कर देती थी । क्या उन्होंने ऐसा करने के लिये किसी से हक मांगा था ? या अपने ही पति को अपना बनाये रखने के लिये किसी अदालत में लिख-पढ़ करवाई थी ? उन्होंने आजन्म अपने पति के आधिपत्य में रहकर उसे प्राणनाथ और खुद को उसके चरणों की दासी मानकर जो कार्य किये हैं वे कार्य आज समानाधिकार की मांग रखने वाली उच्छृंखल नारियों की विचार-शक्ति से भी दूर की बात है । आधुनिक नारियां तो खुली सड़क पर आकर दो नारे लगाने में या सुबह-शाम बरसीचों में घूमने को ही अपनी आजादी या समानाधिकार समझती हैं । डिगल साहित्य में दर्शित मर्यादा-शील नारीत्व को आधुनिक रंगीन तितलियां दासत्व या पराधीनता कहती हैं । तरस आता है इनकी विचार शक्ति पर ! क्या आधुनिक 'फारवर्ड ब्लाक' की नारियां दो चार सभाओं में भाग लेकर उन रण-चण्डियों से बढ़कर अपने आपको समझ सकती हैं ? क्या वे डिगल साहित्यकार के ये शब्द नहीं पढ़ सकतीं—

पागों वाला सूरमा, रण में कटै जरूर ।

बैठ अगन बिच बोलणा, साड़ी वाला सूर ॥

( पाग बांधने वाले सूरमा रण-स्थल में जरूर कट मरते हैं परन्तु अग्नि की धू-धू करती लपटों में बैठकर बातें करने वाले तो ये साड़ी वाले सूरमा ही हैं ।)

डिगल की स्वामिमानिनी नारी अपने कर्त्तव्य-पथ में स्वयं को किसी भी नर से कम नहीं समझती । उसे इस बात पर गर्व है कि—



धारा धल जुद्ध हूँ घरे, आवे सूर अनेक ।

हेली आई न सुणी, सती रथ हूँ ऐक ॥

(युद्ध भूमि से लौटकर सैकड़ों योद्धा घर आते हैं किन्तु यह भी कभी सुना है कि सतीत्व की रक्षा करने वाली नारी एक बार सती-रथ में खाना होकर वापस लौटी है ?)

दुनियां के सब साहित्यों से पिछड़ा और एक कोने में पड़े हुए रही कागजों की सी कीमत रखने वाला डिंगल साहित्य आज भी नारी धर्म के यशस्वी अतीत का स्मरण कराता है और उनके कर्तव्य पथ का निर्देशन भी करता है—

वारू रा सो गुण देखज्यो, बेटी रा गुण दोय ।

परगतां पाछै रहै, बलवा आगे होय ॥

(पुत्र के तो अनेक गुण हो सकते हैं लेकिन बेटी (स्त्री) के केवल दो ही गुण हैं कि विवाहोत्सव पर तो पीछे रहती है (पति के) और सती होते समय अपने पति के मृत शव के आगे चलती है ।)

लेकिन उपरोक्त उदाहरणों से यह न समझ लेना चाहिये कि डिंगल साहित्य की अभिनेत्री (चित्रित नारी) हृदय की कोमल भावनाओं से अनभिज्ञ है । और वह केवल वीरता को लिये एक नीरस प्राणी है । यह मैं पहले ही कह चुका हूँ कि डिंगल के कवियों ने नारी में जितना वीरता का प्रादुर्भाव पाया है उतना ही कोमलता का भी । वह भी सुकोमल भावनाओं के लिये अपने पति के साथ रंग-रेलियां भी करती है और उसके वियोग में रोती भी हैं ।

साजन ऐसी प्रीत कर, निस अर चन्दे हेत ।

चन्दे बिन निस सांवली, निस बिन चन्दो सेत ॥

(प्रियतम अपना प्रेम रात्रि और चन्द्रमा की भांति होना चाहिये, बिना चन्द्रमा के रात्रि काली और भयाविनी होती है तो बिना रात्रि के चन्द्रमा श्वेत (धुंधला) दीखता है ।)

लेकिन जिस प्रकार हम देख चुके हैं कि राजस्थान के पुरुष स्वभाव से ही युद्ध-प्रिय होते थे, या अन्य कहीं राजाओं के वहां बुला लिये जाते थे—स्त्री को वियोगी जीवन ही बिताना पड़ा है—

“दयोड़ी तो प्युं नहीं, हेले लाज मरूंह ।

खींवा थारा खोज ने, चुग २ गोद मरूंह ॥

(खींवजी ! दौड़कर तो तुम्हें पहुँच सकती नहीं, बुलाने पर शर्म लगती है, अब यही अच्छा है कि तुम्हारे पैरों के खोजों की धूल को अपनी गोद में इकट्ठा कर उसको सर पर चढ़ाऊँ ।)

पाती लिखतों पीव ने, हीयो उभक्त गयोह ।

आंसु पड़ अखियन सु, कागज भीज गयोह ॥

nearby. They also serve as a source of infection to others as they lodge the catarrhal germs in their throat.

The enlarged spleen which constitutes one of the higher percentage of defects in school boys is due to the frequent early attacks of improperly treated malaria. The spleen gradually enlarges becomes fibrous and hard, makes the boy anæmic and pale and very weak in health.

Similarly other defects of heart and lungs, diseases of skin, and hernia if discovered early by medical inspection can be at once remedied and would make the patient physically fit. Sometimes it is not the defect in itself which is the cause of the run down of the health but it is the constant worry of the presence of the defect which gives us poor health.

50 to 60% of the students have one or the other defect. The defects in the school boys are characteristic: trachoma with opacities, defective vision, enlarged tonsils and adenoids, nasal obstruction due to hypertrophied rhinitis or polypus, enlarged spleen with anæmia, scabies and there is less percentage of irregularities of heart and lungs, hernia, retained testicle, varicocele, loss of virile power with defective development of sexua organs.

These defects can be reduced to the minimum and these objects can be accomplished if medical Inspector is constantly alive to his responsibilities and alert to remedy the defects by a regular follow up. In order to drive the utmost benefits from the medical service it is necessary that the children should be given proper training in practical personal hygiene in the schools.

Medical inspection as pointed above, aims at the early detection and segregation of sick from the healthy boys and to ensure the right treatment after ascertaining the defect; to have good hygienic surroundings for the children while they are at schools; to promote the healthy growth of the children by training them in the healthy way of living and the detection of infectious and contagious diseases like mumps, whooping cough, small pox and measles.



ہندو مسلم نہیں اُٹھتے تیری امداد پر  
 تفت ہے، ایسی بے حمیت ناخلف اولاد پر  
 ہندو مسلم ضلع اور باہمی جھگڑوں کے متعلق فرماتے ہیں۔ ۵  
 ہائے کیا کرتا تھا ان کو، اور کیا کرتے ہیں یہ  
 گائے اور باجے پر لڑنے کیلئے مرتے ہیں یہ  
 سخت ہو جاتی ہے اس سے ہر کڑی زنجیر کی  
 مار کر اپنوں کو مرنا موت ہے خنزیر کی  
 ان سے کہہ دے تاکجا بربادیاں، آباد ہو  
 یا گلے خود کاٹ کر مر جاؤ، یا آزاد ہو

جوش غیر کی حکومت کو اہل ہند کے لئے "ٹھکوں کا قافلہ" تصور کرتے ہیں۔ وہ اہل ہند میں اتنی حمیت  
 وغیرت نہیں پاتے کہ وہ خود آزاد ہوں اور آزادی کی فضا میں زندگی بسر کریں۔ اس لئے وہ بھڑکتی ہوئی آگ،  
 ابلتے ہوئے خون کے چشمے، غیرت برق و باراں وغیرہ سے التماس کرتے ہیں۔ ۵  
 اے بھڑکتی آگ، ٹھنڈی راکھ کی تہہ سے نکل  
 اے رگ غیرت، ابھراے خون کے چشمے اہل  
 تاکجا یہ خواب، اے ہندوستان آہوش میں!  
 آج بھی ہیں سینکڑوں ارجن تیری آغوش میں!

سرمایہ اور استبداد کے ناپاک جنازے کو ہمیشہ کیلئے دفن کر دینا چاہتے ہیں تاکہ یہ پھر کبھی نہ ابھر سکے۔ وہ  
غریب، مفلس اور لاچار کی حالتِ ذہن دیکھنے کی تاب نہیں رکھتے۔ وہ سرمایہ داروں کا ظلم دیکھ نہیں سکتے۔  
اس لئے وہ جھج اٹھتے ہیں ۛ

بیکسوں کے خون میں ڈوبے ہوئے ہیں تیرے مات  
کیا چھا ڈالے گی اوکم بخت! ساری کائنات  
ظلم، اور اتنا! کوئی حد بھی ہے اس طوفان کی  
بوٹیاں ہیں تیرے جہڑوں میں، غریب انسان کی  
ادعائے ہیروئی ابن مریم اور تو! ۛ  
دیکھ اپنی کہنیاں جن سے ٹپکتا ہے لہو! ۛ

جوشِ ہندستان کی آزادی کے پورے پورے متمنی ہیں۔ اور ہندو مسلم اتحاد کے بھی، وہ ہندستان کو غیر کی  
خدمت گزاری میں دیکھنا نہیں چاہتے۔ وہ باہمی خونریزیوں سے سخت نالاں ہیں۔ اور قائدانہ ملت سے مطمئن نہیں۔  
اس لئے وہ بے اختیار کہتے ہیں ۛ

رعبِ تیموری! کہاں جا کر کروں تجھ کو تماش  
عوام گردانِ ہما بھارت! تجھے ڈھونڈوں کہاں  
جوشِ جھوکے ہندستان کو مخاطب کر کے کہتے ہیں ۛ

آہ اے ہندوستان! اے مفلسوں کی سرزمین  
اس کمرے میں کوئی تیرا پوچھنے والا نہیں

چونکہ، دورِ زندگی کی پستِ خم ہو جائے گی

وہ بار بار اہل ہند کے شانے جھنجھوڑ کر انہیں خوابِ غفلت سے بیدار کرنا چاہتے ہیں اور سوتے عمل مبلاتا  
چاہتے ہیں، مگر باوجود اپنی مسلسل سی کے جوشِ انہیں جوں کا توں پاتے ہیں اور غصہ میں آکر جھنجھلا کر کہہ  
اٹھتے ہیں ۛ

گردن کا طوق، پاؤں کی زنجیر کاٹ دے  
اتنی غلام قوم میں ہمت کہاں ہے جوش  
اپنی تباہیوں پہ کبھی غور کر کے  
اتنی ذلیل ملک کو فرصت کہاں ہے جوش

پھر بھی وہ امید کا دامن نہیں چھوڑتے اور امید لگائے بیٹھے ہیں کہ آج نہیں تو کل ان غلامانِ ہند کو اپنی پستی  
اور تنزلی کا احساس ہوگا، وہ جہدِ عمل کے لئے مستعد ہو گئے اور خود کو یوں کہہ کر تسلی دیتے ہیں -

ایک دن کٹ جائیں گی خود بیڑیاں، آہیں نہ بھر  
ایک دن کھل جائیگا خود قفلِ زنداں، صبر کر  
تیرگی ہے خود نویدِ روشنی، غمگین نہ ہو  
شام ہے خود وعدہ صبحِ درخشاں، صبر کر

جوشِ سرمایہ داری کو ام المچائٹ اور گرسنگی کو ایک بدترین لعنت سمجھتے ہیں۔ وہ غدارانِ وطن  
اور ان کی فتنوں کے جہنم کو سرود کرنے کے لئے قیامت کا جوش لے کر آتے ہیں۔ جوشِ موجودہ نظام کی اینٹ  
سے اینٹ بجانے میں زلزلوں، آندھنیوں، گریزدار گھٹاؤں اور جہنم کی ہواؤں کے شور و محشر سے مدد لے کر

بندے ہو۔ خدا بن جاؤ گے

جوش نے موجودہ تمدن اور سوسائٹی کا غائر مطالعہ کیا اور وہ اس نتیجہ پر پہنچے کہ اس میں "زندگی کا نام" تک نہیں۔ انہوں نے اس سوسائٹی میں نہ تلاطم دیکھا، نہ تازگی اور نہ ترنگ، وہ موجودہ نسلوں میں "سینہ امام سے آگ" اٹھتی ہوئی نہیں پاتے، وہ "کوثر و تسنیم" کے چھینٹوں میں اثر نہیں پاتے۔ اس لئے وہ بارگاہِ الہیہ میں ملتے ہیں۔

اب تو گفتار میں خود آکر ہے مجھنے کے قریب  
تو نے بھر ڈکائی تھی جو نامہ و پیغام سے آگ  
خندہ خواہ جوش و قوت سے نکلے گا نہ کام  
اب لگا اشک غم "بندہ ناکام" سے آگ

نوجوانانِ ہند، جن پر ہندوستان کے مستقبل کی بنیاد رکھی جائیگی۔ جوش کیلئے دھچک رہے ہیں۔ وہ ان میں جوانی کی ترنگیں، شہاب کی آنکیں اور دلوں کے جوش و خروش کی بجائے ان کے خط و خال میں پیری کے نشان پاتے ہیں۔ جب وہ ان کے مستقبل پر نگاہ ڈالتے ہیں تو چرخ پر اڑتی ہوئی دھجیاں پاتے ہیں۔ وہ دنیا کی دوسری ترقی یافتہ اور زندہ قوموں کے بڑے لوگوں کو بھی جوان پاتے ہیں۔ اور جوانوں کو "چہرہ آبا" کا رنگ۔ مگر ہند کے نوجوانوں کو جوش "بڑے پدر کی جھڑپاں" خیال کرتے ہیں۔ یہ حقیقت ہے کہ وہ تو ہیں جو بڑھتی ہوئی قوموں کی بابہ رکاب نہیں ہو سکتی۔ انہیں بڑھنے والی قومیں ہمیشہ کے لئے پامال کر دیتی ہیں۔ اس لئے جوش اہل ہند کو متنبہ کرتے ہیں۔

انکھ مجھ جائیگی، چھاتی سہ دو نم ہو جائے گی

آج ہر شخص اپنے تئیں زندگی کو دبال جان تصور کر رہا ہے، مگر یہ خیال نہیں کرتا کہ اس کی وجہ کیا ہے؟  
 جوش کے مطابق انسان تکلف، عسرت، عجزیت، قوت اور دیوباست "کا مارا ہوا نہیں ہے، بلکہ وہ خود اپنی ہی  
 فطرت کا مارا ہوا ہے۔ وہ تسلیم کرتے ہیں کہ یہ زندگی پیرالم ہے۔ مگر جوش پیغام ہمت دیتے ہیں کہ اگر نفس ستانے پہ  
 مائل ہے۔ اگر زندگی رملانے پہ مائل ہے اور اگر آسمان مٹانے پر تکا ہوا ہے تو اس کی پردہ نہ کرنی چاہیے۔  
 بلکہ "سہرغم پہ ٹھوکر لگاتا چلا جا" پیش نظر رکھنا چاہیے۔ انسان "خوشی" کی تلاش دولت میں کرتا ہے اور کبھی  
 ساز و برگ ثروت میں، کبھی ایوان شاہی میں اور کبھی زرداروں کی محفل میں۔ لیکن پھر بھی وہ خوشی کے حاصل  
 کرنے میں ناکام و مایوس رہتا ہے۔ دراصل "حقیقی مسرت" کا خزانہ ان نم آنکھوں اور سرواہوں میں نہیں  
 ہے۔ جو دوسروں کو تکلیف میں دیکھ کر ہوتی ہیں۔ اسی لئے جوش "حقیقی خوشی" کے تجسس کو کہتے ہیں ۵

بنا اپنے دل بیتاب کو راک سوز کی دنیا  
 مثال جوش آنکھوں سے بہا اشکوں کا اک دریا  
 مصائب میں خوشی کو ڈھونڈ، اگر ہے عاقل و دانا  
 ڈبوئے دل کو غم کے جسد میں اور اس قدر گہرا  
 کہ جب ہونٹوں پہ آئے کچھ کے دم مشکمل گشتی کو  
 حیات دائمی کی لہر دوڑے پیشوائی کو

انہیں یقین ہے کہ جیسا انسان مسلسل جدوجہد اور عمل میں مشغول ہو جاتا ہے تو ترقی کی تمام راہیں اُسکے لئے کشادہ  
 اور بے نقاب ہو جاتی ہیں۔ اس لئے جوش انسانوں سے مخاطب ہوتے ہیں ۵  
 معلوم ہے کیا بن جاؤ گے صبر ہو۔ صبا بن جاؤ گے



کے ساتھ ہوتا ہے۔ مگر جوش اس سے بے خبر نہیں ہے۔

میری آواز سے ہے روجِ قدامت کو غنا د

مرے انکلا سے آشفۃ ہیں اربابِ فساد

ہاں، میری جان کے دشمن ہیں خیالاتِ عقیم

ہاں، میرے خون کے پیا سے ہیں روایاتِ قدیم

زمانہ کی اس دشمنی کو پیش نظر رکھتے ہوئے جوش کا ہم نشین انھیں زندگی کے خطرات سے آگاہ کرتا ہے

لیکن وہ اس کی قطعی پردہ نہیں کرتے۔ وہ مردِ مجاہد کی طرح مصائبِ زندگی میں استقلال کے ساتھ ٹٹے ہوئے

ہیں۔ ہم نشین کہتا ہے — ”تیری موت کی ساعت ہے قریب“۔ تو جوش جوش میں آکر برق کی مانند اُس

پر ٹوٹ پڑتے ہیں۔ اور جواب میں فرماتے ہیں —

رند ہیں خون کے دریا میں نہانے والے

جا بھی، اکیلے حادثہ سے ڈرانے والے

موت کا جام ہے صہبسا کی مراچی مجھ کو

موت کے نام سے آتی ہے جما ہی مجھ کو

اُس کو کیا خوف ہو چلتی ہوئی تلواروں سے

مَدّتوں کی پھیل چکا ہو جو طرح داروں سے

خوفِ جاں ہی نہیں، ہر خوف پر خنداں ہو سائیں

اک رہا خوفِ خدا "خیرِ مسلمان ہوں میں

بہت سے ایسے انقلابی شہر یہاں بھی معرض وجود میں آئے جو یو یوں کے اندھیرے، خوفناک انتشار اور آتشکدہ استبداد کے جہنم کو ہمیشہ کیلئے سرور دینا چاہتے ہیں۔ مصوٰء جذبات شیر حسین خاں جوش بھی میکسم گورکی کے مقلدین میں سے ایک ہیں۔

جوش کا پیغام زمانہ کے معاشرتی حالات، سیاسی عقائد اور اخلاقی رجحانات کا آئینہ دار ہے۔ آپ اُس وقت ہی کہتے ہیں جب کہنے کے عالم میں ہوتے ہیں یہی وجہ ہے کہ آپ کے پیغام میں زندگی ہے۔ جوش نے ابتدا میں جو کچھ لکھا وہ اس حقیقت کی تصدیق ہے کہ شاعر یا ادیب جو کچھ لکھتا ہے وہ زمانہ کے رجحان اور حالات سے متاثر ہو کر لکھتا ہے۔ جوش جوش نے میدان شاعری میں قدم رکھا وہ زمانہ مادی حیثیت سے اُن کے لئے انتہائی فارغ البالی کا زمانہ تھا۔ لیکن جوش کے ہم جنس مسلسل دکھ ہیجان اور اضطراب میں مبتلا تھے یہی وہ ماحول تھا جس میں جوش نے انسان کو انسان کا دشمن، عزیز و اقارب کو مطلب پرست اور زمانے کی آب و ہوا کو زہر بنا دیا یہی وہ فضا تھی جس نے جوش کو لٹکا کر کہا کہ وہ اس نظام کی وجہیں اڑا دے۔ اور وہ بے ساختہ کہہ اُٹھے

کہتے ہیں جس کو "قزابت" دشمنی کا نام ہے  
اپنے مطلب کے غرض، اپنی غرض سے کام ہے  
دور رہ دُنیا سے، اس تکلیف میں آرام ہے  
مابو کی دوستی ہی موت کا پیغام ہے

جوش انقلابی اور فطرتی شاعر ہیں وہ روایات قدیم کے سخت دشمن ہیں۔ اور فرسودہ تقلید کے مدد وہ دُنیا کی ہر شے میں تبدیلی چاہتے ہیں۔ یہی وجہ ہے کہ زمانہ کی ہر کردٹ کا اُن کے ساتھ وہی برتاؤ ہے جو خار کا دامن

# پیغامِ جوش

جوش کا پیغام انقلابی پیغام ہے۔ اُن کی ذہنیت انقلاب پسندی سے پُر ہے۔ وہ تہذیب کی موجودہ روش میں راہِ نجات نہیں ڈھونڈتے بلکہ موجودہ نظام تمدن سے بغاوت اور سرکشی پر آمادہ ہیں۔ بیساکہ خود فرماتے ہیں۔

قناعت جس نے کر لی ہے غنا مر کی غلامی پر

میں اس کو کردگارِ باد و باران کر کے چھوڑوں گا

میری حکمتِ بشر کو دعوتِ نو دے کے دم لے گی

میں اس بچکے ہوئے انسان کو انسان کر کے چھوڑوں گا

ادبِ جدید کے پیغمبرِ مسیح گور کی نے ادب کے دھارے کو انسان کی بیچارگی اور زندگی کی فوہ

توانیوں سے روک کر یہ کہنے کیلئے مجبور کیا کہ ”زندگی ابد الّا باد تک ہے“ گی ہم اسکے کارماز حقیقی ہیں۔ قیامت

یہی ہوگی کہ روح الاجتماع و ادبِ محشر بن کر استبداد کو ہمیشہ کے لئے جہنم رسید کر دے۔ ”گور کی سماج اور انسانیت

کی تباہ کاریوں سے نفرت کرتا ہوا ایک پیغام دے گیا کہ تم رسیدہ انسانیت، انسانیت کے حقوق پر غاصبانہ

قبضہ اور ایسی تمام پابندیوں کو فنا کرو یا جائے اور ایک ایسا نظام مرتب کیا جائے جو انسانیت کے مقاصد کی

ذمہ داری تر جانی کرے، بلکہ ان کے جہدِ عمل کیلئے نئی راہیں پیدا کرے۔ گور کی کے پیغام کو سمجھنے والوں نے تنزل

اور انحطاط کو فنا کی گود میں ملانے کیلئے پیمان و فائدہ دیا۔ احساسات کی ان بیناریوں کے ہندستان بھی مملو رہا اور



## OLD BOYS' DIRECTORY & WHO'S WHO

### A

- |                      |     |  |
|----------------------|-----|--|
| Aaeedan Charan       | ... | b. 1912. B.A. 1935 LL.B. Ex Naib Hakim (D)   |
| Abul Aziz Khan       | ... | b. 1925. B.Sc. 1945. student M.Sc. Aligarh.  |
| Abdul Hai            | ... | Kanungo, Jagir Settlement, Molasar.  |
| Abdul Hamid Khan     | ... | B.A., LL.B. b. 1915. J. C. 1933-39. LL. B. Aligarh, Khandafalsa, Jodhpur.  |
| Abdul Jalil Qureshi  | ... | B.A. 1931. Advocate, Jodhpur.  |
| Abdul Majid Ansari   | ... | b. 1924. B.A. 1944. LL.B.  |
| Abdul Quddas         | ... | B.A. 1923. LL.B. Prosecuting Inspector, District Police, Ajmer. First Muslim graduate from the College. Captain Cricket 1922 and Secretary Debating Society. Distinguished in studies and Sports at Police Training School Moradabad and in Service. |
| Abdul Rahman         | ... | b. 1923. B.A. 1943. C.T.M.'S Office, Jodhpur.  |
| Abdul Razzaq Khan    | ... | B.A. 1931. LL.B. Captain Volleyball 1929-30.   |
| Abdul Razzaq Khan    | ... | B.A. 1942. M.A., LL.B.   |
| Abdus Samad          | ... | Mehkma Khas, Jodhpur.  |
| Abdul Sattar         | ... | Dr. M. B., B. S.—Medical Officer, Nimbhara-Tonk. Captain College Cricket.  |
| Abhay Karan Barhat   | ... | B.A. LL.B., Vakil. Jaitaran b. 1914. J.C. 1938-42; represented College in Sports and Gymnastics; Tiffin Secretary and Editor Hindi 1941-42; Prefect LL.B. from Nagpur in 1944.   |
| AbheyMal Gang        | ... | b. 1924 B.Com. 1945.   |
| Abhey Raj Changanani | ... | J.C. 1925-28. Distinction in Sanskrit in Middle, Mehkma Khas, Revenue Section, Jodhpur.  |
| Achal Mal Singhvi    | ... | Dr. L. M. P. Windham Hospital, Jodhpur.  |

- Achal Singh ... B.A. 1935. LL.B. Hakim, Siwana.  
 Achal Singh ... b. 1918. B. A. 1940. LL.B. Vakil, Jodhpur.  
 A. D. Bohra ... B. Sc., (Eng.) Hons. P. O. Box No. 2158  
 Calcutta. J.C. 1936. Asstt. teacher Didwana  
 1936-37; B.Sc. from B. H. U. Mechanical and  
 Electrical Engineering in 1941. Got Honours  
 in the Final Examination and Prince of Wales  
 Gold Medal; From July 1941 to Dec. 1942  
 Asstt. Professor in Mechanical Engineering at  
 the Engineering College B. H. U. Chief Engi-  
 neer and Works Manager with M/s Jay Engi-  
 neering Works Ltd., Calcutta and at present  
 Production Engineer for their Sewing Machine  
 Project in Calcutta.
- Afzal Rasool Khan ... 62, 1st Road Sardarpura Jodhpur.  
 Aggarwala, Sohan Lal ... Special Magistrate, Pipar.  
 Ajit Singh ... Soldiers' Board Jodhpur.  
 Akal Raj Metha ... J.Ry. Audit Office, Jodhpur b. 1924. J. C. 1943.  
 Allahanoor Chaudhary ... b. 1921. B.A. 1945. M.A., LL.B. student at  
 Aligarh.
- Amar Lal A. Mathur ... B.A. Accountant, Animal Husbandry Depart-  
 ment, Jodhpur. b. 1920. J. C. 1937-42. Inter  
 Commerce 1940; Scout, Captain Basket Ball;  
 awarded a cup for being best basket ball player  
 in 1942; Reader to Hakim Pali; First in  
 competitive examination held by P.S.C. in 1942.  
 Address :—Pattanavis House, *Kumaria Kua*,  
 Jodhpur.
- Amar Lal ... B.A. 1933. b. 1909. Address :— Chandwal ki  
 Haveli, Jodhpur.
- Amar Chand Shukla ... M.A. Teacher Darbar High School Jodhpur.  
 b. 1912. J.C. 1931-1935; B.A. Member College  
 Football and Hockey. Passed M.A. in Hindi  
 in 1940. Collection of Rare things is his Hobby.  
 Has a large collection of Pictures of wrestlers,

		Physical Culturists etc. Pictures of Cinema Stars; coins, stones and minerals.
Amar Dutt Vyas	...	b. 1914. B.A 1938 Advocate, Jodhpur.
Amar Dutt Vyas	...	Jodhpur Railway, Jodhpur.
Amar Lal Sharma	...	b. 1915. Teacher Rajput High School. (D).
Amar Nath Mathur	...	b. 1924. B. A. 1945. Reading at Lucknow University.
		'Chanchal'
Amar Nath Pt.	...	Hakim Nagore.
Amba Dass	...	Retd. D.I.G. Polic I./c. Textile Sec. Price Control, Jodhpur.
Amba Lal Calla	...	Section Superintendent, Prices and Supply Department. b. 1915; J. C. (1935-37) B. A. 1937. Editor Prefect, Secretary Rovering Club; Member "Kashi Nagri Pracharini Sabha." Published: A criticism of Dr. Ojha's History of Rajputana. Address :— Moti Chowk, Jodhpur.
Ami Chand Jain	...	b. 1922. B. Com. 1945. M. Com., LL. B. Student, Lucknow.
Amrit Lal	...	Dr. M. B., B. S. Formerly Chief Medical Officer Banswara and Kishangarh. Now practising at Jaipur.
Amrit Lal K. Mathur	...	(Prof). M.A. Publicity Production Officer, Department of Civil Supplies, 7, Church Lane, Calcutta. B.A. 1929. Jaipur Gold Medalist. Prof. 1931-44.
Amrit Lal Vyas	...	b. 1911. B. A. 1935. Revenue Section, Mehkama Khas, Jodhpur.
Amrit Raj Kankaria	...	Jaswant College (1919-24) B.A. 1924 LL.B., Advocate, Jodhpur.
Amrit Raj Mehta	...	J.C. 1939-41. Jodhpur Railway Audit Office.
Amrit Roop Rai	...	b. 1907. J.C. 1925. Supervisor P. W. D. I/c. Palace, Jodhpur.
An Raj Vyas	...	B.A. 1930. Revenue Inspector, Bhinmal.



- Anand Raj ... Superintendent Foreign and Political Section, Jodhpur.
- Anand Raj ... Minister in Waiting's Office, Jodhpur.
- Anand Sarup ... B. A., Commissioner, Excise and Salt and Tobacco, Govt. of Jodhpur. b. 1894. J. C. 1911-14. B.A. from St. John's College, Agra. Joined Jodhpur Government Service in 1918; President Locust Control Committee; Hobby—Gardening and Music; Urdu and Persian Poetry. Address :— Chatur Vilas, Paota, Jodhpur.
- Anant Lal J. Soni ... Lt. I.A.M.C ; I.G.S.C. Aurangabad. b. 1920. J.C. 1937-39 ; L.M.P. Indore. II in order of merit. 1st class first in Intermediate Examination and was awarded Gauri Devi Medal in Anatomy in 1941.
- Anant Ram ... Teacher Bhinmal.
- Anop Singh Kr. ... B. A.; LL. B. Assistant Legal Remembrancer, Jodhpur. b. 1913. B.A. 1934. Games Secretary and Prefect D.H.S. 1st in Inter Arts and B.A. awarded the Jaipur Gold Medal and Basanti Medal. LL. B. 1st class B. H. U. Secretary Marwar Jagirdar Association; Secretary Statuary Law Committee worked on a number of Committees for preparing draft rules. One of the Muntazims Barat Camp; officiated many times as Legal Remembrancer. Recently represented Jodhpur Govt. at an A.-I. Conference relating to legislation regarding compulsory insurance of motor vehicles against third party risks.  
Address:—Jor Bhawan, Ratanda, Jodhpur.
- Arjun Raj Bhandari ... B.A. b. 1922. J. C. 1942. Joined and served in Mehkma-Khas, and Settlement Department; now working in Jawai Project.
- Arjun Singh ... B.A., LL.B. Vakil, Sojat.

- Asha Ram Mutta ... B.A. Superintendent General Section, Mehkma Khas, Jodhpur, b. 1895. 1st in Middle and Matric in D.H.S. 1912, 14 respectively. Joined Jaswant College 1914. B.A. 1920. Joined Mehkma Khas in 1920. Special interest in Ethics and Politics.  
Add:—*Kumaria Kua* near Ada Chowta, Jodhpur.
- Asoo Lal ... J.C. 1938-40. Intermediate Commerce M.Com., LL.B., waiting list Naib Hakim Jodhpur.
- Asulal Purohit ... b. 1913. B.A. 1934. H.M. Ratanada Basic School, Jodhpur.
- Atma Dev Gehlot ... C.T.M's. Office.
- Atma Ram ... B.A. 1940. Bhimji ka Mohalla, Jodhpur.
- Atma Ram ... b. 1926. J.C. 1943-45. Working in Accountant General's Office, Jodhpur.
- Autar Narain Mathur ... M.Sc. Teacher Sardar High School, Jodhpur.
- Aziz Khan Usafazai ... b. 1921. B.A. 1943. M.A., LL.B. Lecturer in Economics Muslim University Aligarh.

# B

- Baba Lal Solanki ... B.A. 1937. LL.B. Advocate Khanda Phalsa, Jodhpur.
- Babhoot Mal Singhvi ... B.A. 1936. Munsif Sirohi State.
- Babu Ram ... B.A. 1920.
- Bachh Raj Mehta ... Proprietor Saw Mill & Bank Service, Poona. J.C. 1942.
- Badri Dass Jaisalmaria ... B.A., LL.B. Joint Kotwal No. 2. Jodhpur. B. 1910 J.C. 1928-32. B.A. 1933 Scholarship holder at School; Troop leader and took part in College Sports; LL.B. Lucknow. Practised for 3 years; Appointed Naib Hakim 1939.
- Badri Dass Agarwal ... (D) B.A. 1925 Advocate, Jodhpur.
- Badri Dass Purohit ... B.A. 1932.
- Badri Narain ... Vakil Jodhpur.
- Badri Narain ... Tribute Department, Jodhpur.

Badri Narain Pania ... J.C. 1940-44. Working in Accountant General's Office, Jodhpur.  
 Badri Narain Vyas ... B.A.,LL.B. Special Magistrate, Pipar, B.A. 1927.  
 Bahadur Mal Metha ... (Late) B.A. 1905. J.C. 1901-1905. Ex-Judicial Superintendent.  
 Bahadur Mal Khinvsara b. 1921. B.A. 1945.  
 Baikunth Nath Rai ... b. 1906. B.A. 1932. Excise Inspector.  
 Bairisal Singh ... b. 1913. B.A. 1934. Distt. Supdt. Customs, Sojat.  
 Bairisal Singh Kothari B.Com. Assistant Accountant General, Jodhpur, b. 1892. J.C. 1911-13. B.Com. Bombay in 1917; Asst. Professor of Commerce Christian College, Lucknow; Chief Auditor Commercial and Industrial Department Gwalior State 1919-24. Joined Jodhpur State Service in 1924. Address:—Paota.  
 Bala Bux ... J.C. 1929-31 B.Sc. Jaipur (D)  
 Baldeo Chand Bohra ... B.A. 1940. I/C War Branch, Mehkma Khas, Jodhpur J.C. 1934-40.  
 Baldeo Dass Thanvi Imperial Bank of India, Jodhpur.  
 Ba Krishan Acharya ... B.A.,LL.B. Advocate, Nagore.  
 Bal Krishan Bohra ... B.A. 1938. LL.B., Naib Thasildar Jagir Settlement, Molasser.  
 Bal Krishna Manihar ... b. 1923. B.Com. 1945. Proprietor Kitab Ghar, Sojati Gate, Jodhpur.  
 Ballabh Chand Mehta B.A. 1945. At Lucknow University, for M.A.  
 Ballabh Raj Kumbhat M. Com. LL.B. Service in Business Concern, Calcutta.  
 Ballabh Singh ... B.A. 1932. Revenue Inspector, Merta.  
 Bal Mukand ... Naib Tehsildar Jagir Settlement Department, Jodhpur.  
 Bal Mukand Calla ... B.A. s/o Zorawar Malji, Calla Street, Jodhpur Naib Inspector Police Dept., Jodhpur b. 1923. J.C. 1939-43. B.A. with 1st class marks in Hindi Volleyball player awarded Volleyball Colour and other prizes. Passed the Police Prosecuting

		Inspector's course from Allahabad University with 1st class marks.
Balu Singh	...	B.A., Office Superintendent, General Section, His Highness's Household Office, Jodhpur. b. 1913; 1st class 1st in Marwar Middle Exam. 1927; J.C. 1929-33. Sportsman and Debator.
Balwant Raj Bhandari		J. C. 1938-40. Minister-In-Waiting's Office, Jodhpur.
Balwant Singh Lieut	...	Infantry Training Centre Jaipur. b. 1923. J.C. 1941. Joined Jaipur State forces; Graduated from I.M.A. Deradun, Commissioned in September 1942; Active Service in Middle East; Hobbies Music and Photography.
Balwant Singh Panwar		b. 1919. B.A. 1938. Steno to Finance Minister, Jodhpur.
Banne Singh	...	M.A., LL.B. Naib Hakim, Didwana.
Banshi Lal Jain	...	M.A., B.Com. LL.B. Running Mining business in Mewar State as Managing Director of Sir Seth Bhag Chand Soni of Ajmer. Inter-Com. in 1936 from J.C.; B.Com. from St. Jhon's Agra in 1938. M.A., LL.B. from Nagpur in 1st Div. in 1940; Discovered Emerald & Sapphire mines in Mewar for the 1st time in India and working them successfully.
Bansi Lal Pidwa	...	b. 1921 B.A. 1941 Judicial Officer, Badu. P.O. Basroli.
Bansi Lal Mathur	...	B.A. 1933. Customs Supervisor, Jodhpur.
Bansi Dhar	...	B.A. 1941. M.A., LL.B. Teacher, Sardar High School, Jodhpur.
Barkat Ali	...	b. 1921. B.A. 1942. Formerly Reader Hakim Barmer, Now at Karachi.
Barkatullah Khan		B.A. First Class Tazimi Sardar Jodhpur. Holds hereditary <i>Hat Ka Kurab</i> and double Tazim. LL.B. Lucknow; was escort to H.H. Shree Chowanji Sahiba; escort to Shree Bada Maharaj

kumar Sahib at his wedding and Sardar-in-waiting to H.H. Shree Maharani Ji Sahiba; worked in 1939 Famine and A.R.P.; Member Muslim War Fund Committee; J.C. 1938-42; Prefect; President English and Urdu Debates; Best Speaker in Urdu in 1942. R. S. I. C. T.; Awarded college colour in Debates. Hobbies Shooting, Photography and Trecking. Address:—K.B. Nawab Bhaiyaji Haveli Bamba, Jodhpur.

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|-----------------------|-----|--|
| Bashir Ahmed          | ... | Dr. Lt. R.I.A.M.C. J.C. 1936-38.   |
| Bashir Ahmad Siddiqui |     | b. 1912. B.A. 1942. Salt Department, Sambhar.  |
| B. B. Desai           | ... | B.A., LL.M. Advocate O. S. Bombay High Court, 489, Adenvalla Road, King's circle Matunga, Bombay 16. b. 1911. J.C. 1929-33; Merit scholarship holder; Prefect, Editor; Inter 1st class; Jaipur Gold Medal for Merit; LL. B. 1935; stood first in LL.M. of the Bombay University 1937; Practising since 1935. |
| Bhaboot Chand Mehta   |     | Dr. L.M.P. Medical Officer, Jodhpur.   |
| Bhag Chand Bhandari   |     | B.A. 1938. LL.B. Advocate, Jalore.   |
| Bhagwan Dass Achwani  |     | b. 1914. B.A. 1943 Teacher Pokaran.  |
| Bhagwati Lal Nepalia  |     | B.A. Mekhma Khas Political Section. b. 1923. B.A. 1943. Capt. Tenikoit 1942-43.  |
| Bhagwat Shakuntla     | ... | Mrs. B.A. 1934 First lady student and lady graduate from the College. C/O Dr. Bhagwat Professor of Chemistry, Holkar College, Indore.  |
| Bhagwat Singh Thakur  |     | City Kotwal, Jodhpur. b. 1897, educ. in D.H.S. upto 5th standard; Joined Rajput H.S. in 1911; won Lord Hardinge Gold Medal as first student for two consecutive years of 1915-1916; first matriculate from Rajput High School as well as the first Chhutbhai matriculate. Joined J.C. in                     |

1917 and graduated in 1922; took active part in games and won prizes in out-day sports; was awarded special scholarship throughout; was appointed Pro. Traffic Inspector J.B.Ry. on 2nd August 1922 and selected Naib Hakim on 8th December 1922; worked in the Settlement Department upto 14th November 1923 and Mehkma Khas in miscellaneous enquiries upto 6th August 1924. Promoted as Hakim on 3rd March 1926; Judicial work appreciated by Sir Maharaj Singh Ji, the Chief Minister and Government dues recovery etc. by the Revenue Minister; made satisfactory arrangements for His Highness the Maharaja Sahib's winter tours and was awarded twelve-bore gun; appointed Home Minister's Secretary on 12th June 1933 and worked as Secretary Lawajma Committee, which drafted the present rules; appointed Judicial Superintendent and District Magistrate on 20th July 1935 and appointed Secretary Ajit Law Committee; appointed Additional District and Sessions Judge on 29th November 1937; Volunteered services for the World war; and the fact appreciated by the Honourable Chief Minister Sahib; was awarded a silver tray and letter of appreciation for honorary Recruiting Work as H. A. R. O. Balotra; Posted as City Kotwal on 4-8-1945; rendered conspicuous services to the flood stricken people of Balotra in the Flood of Luni River in the years 1943 and 1944.

Bhairon Mal Rai	... B. A., b. 1915; J. C. 1931 to 1936; B. A., 1936; Sports Captain 1934-35; Prefect 1933 to 36 all round sportsman; College colour; Asst. Teacher Darbar High School, Jodhpur.
Bhairon Narain Purohit	B.A. 1945.

- Bhandari Baddan Chand Asstt. Municipal Secretary Jodhpur. B.A. 1926.
- Bhandari Raghuveer Raj M.Sc. Lecturer in Chemistry Jaswant College Jodhpur.
- Bhandari Shivdan Chand Advocate High Court, Udaipur; b. 1890. J.C. 1906-09. Appointed Hakim on 3rd March, 1909, Hakim at Sakra, Sojat, Desuri, Bilara, Nagore, Badmare, Shiva, Shergarh, Pachpadpara, and Jodhpur. Officiating Superintendent Kotwali Jodhpur and Magistrate in Jodhpur till 1930. Now Practising at Udaipur. Hobbies—Aurvedic and Homeopathic medicines, Astrology, Photography and Music.
- Bhandari Shyam Chand Ground Engineer. W.T.O.; A.M. Thin I. Cawnpore, J.C. 1930, qualified as Ground Engineer and Radio Engineer from Hamble South Hampton; Joined Civil Aviation at Karachi, Now at Cawnpore; worshipful Master and steward in Free Mission Lodge, Gold Holder from Udaipur Darbar.
- Bhanwar Lal Mangal ... B.A. 1931. L.L.B. Pleader, Barmer.
- Bhanwar Lal Taparia ... b. 1908. B.A. 1935. Adabazar, Jodhpur.
- Bhanwar Lal Vyas ... b. 1925. B.Sc. 1945. Now at Bombay for M.B., B.S.
- Bhanwar Mal ... B.A. 1934.
- Bharat Singh Kachwaha B.Com. Teacher Sumair High School, Jodhpur. b. 1923; J.C. 1940-42 Inter.-Commerce, Volleyball Colour; Olympic Colour; represented Rajputana in Volleyball; B.Com. from Jaipur; Captain Volleyball there and has won many prizes.
- Bhargava, Ayodhya ... B.A. b. 27th Oct., 1877; educated at D. H. S. and Joined J.C. in 1893, the year the college was started; was appointed as Asst. Prof. of Science in 1899 at J.C.; transferred as Head Master to Nobles' School in 1905 which post he held upto 1932 when he retired from service; Prasad Pandit.



An Hon. Magistrate for about 7 yrs.; In 1938 was appointed as Organiser to orgnise the Rajmahal Girls Middle School into a High School. He retired in 1940 on the appointment of a Head Mistress.

- Bhargava, Inder Dutt ... B. Sc. ( Allahabad ) B. E. ( Bombay ). Asstt. Engineer P.W.D., P.O. Nindaun Jaipur State. J. C. 1936-38 Inter Science; B.Sc. 1940 Allahabad; J. Rly. Jubilee Scholar at N.E.D. Engineering Collage Karachi. B. E. 1943; J. C. Tennis Champion 1938; University colour in 1940; Champion Karachi College; Represented his college in 1941 at the Bombay University Tennis Tournament; one of the winners.
- Bhargava, Kameshwar Nath B.A. Asst. Factory Instructor Central Jail J.U.
- Bhargava, Kedar Nath B.A. Teacher Rajput High School.
- Bhargava, Madho Singh b. 1911. B.A. 1934 LL.B Vakil Pali.
- Bhargava, Mukat Behari Lal B.A. b. 1882 at Rewari. Early education at Rewari, Jaswant College 1900-1904 B.A. 1904. Appointed Head Clerk Council Office Alwar, Praised for good command of English and vast stock of information. Migrated to Nahan State. Editor *Oudh Akhbar* Urdu daily Lucknow, Pub: India's Services in the war 1919 Price Rs. 25/-, Elected president of the U.P. Industries Conference 1929 (Sahranpur). In 1921 founded the Upper India publishing House Ltd; A great patriot and social reformer educationist and humuorist. General Secy. Oudh Hindu Mahasabha; President Bhargava Conference 1929 (Muttra); Secy. Swadeshi League.
- Other Pub: Indian Administration; Lenin, Kemal; Elements of Civics and Politics and

civic life of India. Member Lucknow University court. Died in Sept. 1944 at Literature Palace Lucknow where he was a familiar figure to the intelligentsia and students.

Bhargava, Rameshwar  
Nath

... B.A.; J.C. 1940 Business, Jodhpur.

Bhargava, Shambhu Nath

B.A. 1939. Inspector Police C/o I.G.P.'s Office. J.U.; b. 1915. Member School Cricket and College Tennis. Address:—Mohanpura.

Bhargava, Uma Shanker

b. 1916. Imperial Bank of India, Jodhpur.

Bhargava, Triloki Nath

B.A.; Office of the Supdt. Rly. Police; Jodhpur  
b. 1920. J.C. 1938-40. Joined Rly. Audit; Represented the J. Rly. in Tennis at Jaipur and Karachi rejoined J.C. 1941-44. Prize at school and college for Literary Competitions; Tennis (Single) champion and got the Rajputana colour in 1942; Tennis champion for 3 successive years; Runners up in Chess and Pingpong for 3 years; took part in sports and football. Address:—Mohanpura.

Bhargava, Yogendra Nath

M.A. J.C. 1939-42 (D)

Bhatt K. Som Nath

... Matric D.H.S. 1st class; B.A. 1904 J. College. M.R.C.P.; L.R.C.P. Etc. (Lond.) Medical Practitioner London.

Bhatt N.V.

Agent, M/s Macmillan & Co., Khamgaon C.I.

Bhawani Mal Rai

B.A. 1936.

Bhawani Sahai Lala

... B.A., LL.B. Commissioner of Customs, Jodhpur Government. b. 1898; at J.C. 1918-1920; B.A. 1920; LL.B. of Allahabad' versity from Agra College in 1922; Joined Jodhpur Govt. Service as an Assistant Government Advocate in 1922; worked in various capacities in the Settlement Department; then was appointed Hakim upto 1935; Appointed Home Secretary in April, 1935 and then Commissioner of

Customs in 1937; During all this period of service has worked on various Committees appointed by the Government; Manager and one of the Trustees of the Sir Pratap High School, Jodhpur.

- Bhawani Singh Kr. ... Kanwar of Pokaran. B.A. 1934. Bar-at-Law Session Judge, Jodhpur. Keen Sportsman. Hockey Player.
- Bhawani Singh Deora B.A. Naib Tehsildar Jagir areas circle Jael. b. 1917. Matric 1936. J.C. 1936-41; B.A. 1941. Captain College Football, Hockey and Sports; Rajputana colour 1939; received training in Revenue and later in locust work and worked as Special Officer in Khalsa Settlement; Senior Inspector Locust work and Muafi Officer in Jagir Settlement. Awarded a watch and letters of Appreciation for Recruiting. Permanent Add:— Village Galthani P.O. Erinpura Road.
- Bhawmesh Chandra Mathur ... B.Sc. b. 1924. J.C. 1941-45. B.Sc. 1945 1st Class Sir D.M. Field Medal. Now at B. H. U. for M.Sc. Chemistry. Address:—Hanumanbagh Lanka, Benarese.
- Bheem Raj ... M.A., LL.B. Advocate, Jodhpur.
- Bhim Puri B. ... J. C. 1943-47. B. Sc. 1947. II in 400 M. Low Hurdles; All India Olympics 1946 and 1st in 800 M. race; and created a new record 2M. 6S.; 1st in 400 M. Hurdles, created a new record 59.2 Seconds. Rajputana Olympics; and 3rd in 400 M. Low Hurdles in Indo-Ceylon Olympics; J.C. Sports Captain 1946-47.
- Bhola Nath Kaul (Late) J.C. 1906 or 1907. Joined Saugor Police. Training School and became D.S.P. in C.P. Police.
- Bhom Singh Rathore ... B.A. 1939. LL.B. Advocate Shergarh.
- Bhopal Chand Lodha ... b. 1897. J.C. ( 1914-1916 ) B.Com. (Bombay) Ex.-P.W.D. Secy.

Bopal Singh Major	...	Asst. Recruiting Officer, Ajmer. Now serving Overseas.
Bhopal Singh Capt.	...	b. 1916 J.C. 1935. Adjutant J.L.T.C. Jodhpur.
Bhopal Singh Rajpurohit	...	b.1924. J.C. 1943. B.A. 1948. 1st in 400 M. Run; 3rd in 400 M. race in Rajputana Olympics 1946. and 4th in 400 M. Low Hurdles in All India Olympics 1946; J. College Sports Champion 1946. Captain 1943-44.
Bijai Raj Bhandari	...	B.A., LL.B. Advocate Bhinmal.
Bijay Raj Bohra	...	B.A. Revenue Inspector, Mundwa.
Bijay Singh Deora	...	B.A. 1944; At B.H.U. for M.A., LL.B. Birla Hostel. b. 1922. Best Scholar of 1940 at Chopasni. J.C. 1940-44.
Bijay Singh Singhvi	...	B.A. 1934. Supervisor Customs, Jodhpur.
Bijay Singh Singhvi Kr.	...	Revenue Inspector Sojat. b. 1910; J.C. 1929-34 B.A. Scout Wood Badge; Rover Mate, Rural Up-lift worker; LL.B. 1946 Nagpur.
Billam Chand R.S.	...	Secretary to Finance Minister since 1935 b. 1898. J.C. 1915-18; Joined service in 1918 in Food Stuffs Deptt. then in Audit and Mehkma Khas.
Bishen Mal	...	b. 1895. J.C. 1916-19. Inspector Accountant General's Office. Address:—Manik Chowk.
Bipin Chander	...	B.A. 1943. Railway Audit Office. b. 1917. Jaswant College Tenikoit Champion and social worker. Jodhpur. Railway Indian Institute Cricket Capt.
Bishambhar Nath Pt.	...	b. 1895. Rtd. Tribute Superintendent C/O Pt. Pushpati Nath, Settlement Officer, Purani Basti, Jaipur City.
Brahma Dev Parihar	...	b. 1911. B.A. 1936. LL.B. Advocate Jodhpur.
Brij Behari	...	Over-Seer P.W.D. Jodhpur.
Brij Kishore Dixit	...	Railway Audit Office. J.C. 1929-31 Inter-Commerce.
Brij Mohan Lal Rai	...	L.M.P. (C.P.) b. 1914. Matric in 1932. Joined

College Arts section. Later joined Indore Medical School. Obtained Licentiate diploma in Oct. 1936. Joined Jodhpur Medical Department in Jan. 1937. Sent for special Tuberculosis training at Kasauli and New Delhi. Now working as in charge Government Tuberculosis Clinic. Jodhpur since 1943.

- B.P. Mankar ... B.A., B.T. Asstt. Head Master S. S. P. High School, Jodhpur. b. 1898. J.C. 1918-20 B.A.; B.T. 1933; Played Cricket, Tennis, Volleyball. Address:—Road No. 4 Plot No. 281 Sardarpura.
- Buch Bhupat Rai ... B.A., LL.B. Rajya-Ratna; Sunita Bhasker Mohanlal Adviser Lathi State Kathiawar. b. 1888, Matric 1904. First in Nawangar High School Jamnagar. J.C. 1905-1909. B.A. 1909 II Class, Scholarship for B.A. Classes; LL.B. Allahabad 1922. Joined W.I.S. Agency Engineer's Office; Private and Hazar Secretary to Thakur Sahib of Limbdi, Deputy Karbhari Limbdi State; Political and Judicial Secretary Porbander State (acted as Diwan for sometime) and Chief Judge Porbander 1927-37; Naib Dewan and Acting Dewan Limbdi State 1937-38; Rtd. on Pension; compiled in 1939-40; 15 years Digest of West India States Agency Law Reports; Adviser Lathi State since 1941. Went to England in 1919; Attend Delhi Darbar of 1921 and 1923; represented Porbander on the Davidson Committee of R. T. C. and served on many other committees and introduced reforms in the above States. Address:—Gulab Nivas, Jagannath Plots, Rajkot.
- Budhi Prakash Sharma b. 1920. B.A. 1936. Senior Clerk *Fauji Akhbar* Old Secretariat, Delhi.
- Budh Lal Thanvi ... M. A. Teacher D. H. S. Jodhpur. b. 1915. J. C.

1932-36. B.A. 1936. Prefect; Colour holder; President Literary Association 1934; Secretary Dramatic and Cultural Association; Rover Leader; First in D.H.S. Jubilee Debates; M.A. 1943; Procter School Hostel.

C

- Cardoza Norman ... B.A. Sb: Lt. Ahmad Mansions, Arthur Bunder Road, Colaba, P.O. Bombay.
- Chain Singh ... Rao Bahadur, M.A., LL.B., F.R.E.S., Thakur of Pokaran Pradhan (Premier Noble), Jodhpur State, and Taluqdar of Ralpur, District Rai Bareli, Oudh; also Senior Advocate, Federal Courts of India, and Advocate High Court, Allahabad; b. 1889. Joined Jaswant College in 1904. Matric and Inter I Class and B.A. 1908. 1st in order of merit. Was the first Rajput graduate and awarded the "Victoria Jubilee Medal" at the Allahabad University I class in 1911; also passed the LL.B. Examination in the same year. Joined Jodhpur State Administration in 1911; was Puisne Judge, Chief Court, 1922-27; Chief Judge, Chief Court, 1927-29; Minister in charge, Justice and Education, 1929-36; Acting Chief Minister 1934; also held charge of the Finance, Revenue and P.W.D. portfolios of the State Council from time to time; represented Jodhpur State at the Minister's Conferences on Indian Federation at Bombay and Delhi 1934-35. Member Agra University Court 1930-36 has been Member, Benares University Court since 1918; was President, All India Education Conference, Delhi 1934 and Leader of the Indian Delegation to the World Education Conference, Oxford, 1935. President Marwar Soldiers during both the World Wars and the intervening period.

President Marwar Representative Assembly with status of Minister (Assembly and Panchayets) 1942-44; Senior Minister, Alwar State 1944-45. Has travelled extensively and specialised in Constitutional Law.

- Chaitanya Giri ... B. A. 1945. Teacher Lambardar Middle School Udaipur.
- Chaitanya Swaroop ... Railway Workshop Jodhpur. J.C. 1942-43.
- Chhagan Lal Burad ... B.A. 1918. J.C. 1914-18.
- Chhagan Lal Joshi ... B.Com 1945. Asarva baithak, Ahmedabad.
- Chhagan Lal K. Mathur B.A. 1919. Ex.-Teacher D.H.S. and Ex.-Hakim.
- Chhagan Mal Mathur ... B.A. 1933. J.Ry. Audit Jodhpur.
- Champa Lal K. Mathur Ex.-Hakim; Ex.-Teacher D.H.S. B.A. 1921.
- Champa Lal B. Rai ... M.A., LL.B. Judge Asop. b. Sanwat 1965. Matric 1926; J.C. 1926-27; B.A. Allahabad 1931; M.A., LL.B. Lucknow; Practised at Bar for a decade; Secy Distt. Bar Association Sojat 1939 and President 1942-44; Now Judge at Asop.
- Chand Beharilal ... Teacher Bali.
- Chandu Lal Purohit ... Dr. S. A. S. I/C Paota Dispensary and Mental Hospital Jodhpur; Matric 1915; Bright school career; J.C. 1915-18; became a teacher; L.M.P. Nagpur 1925; Held charge of Bali, Jalore and Nagour Dispensaries; 7 years in casualty department, Windham Hospital. At present at Paota.
- Chand Mal Lodha ... b. 1918. B.A. 1938. Advocate Jodhpur Debator. Early education Sardar High School Matric 1934. Won Inter School Elocution Prizes; Joined J. C. 1934; B. A. 1938; 2nd Position in College; Prefect 1934 to 1938; Senior Prefect; Debates colours 1937; LL. B. Allahabad 1940 1st Division; awarded Lamsden gold medal; Sir Henery Richard Gold Medal and Ram Mohan Dey Gold Medal; Gokle Extempore Debate medal and many other Debates Prizes; One of



		the counsel in the Annual University Moot Court; called to Bar (Jodhpur) 1940.
Chand Mal Singhvi	...	B.Com., LL.B. Lucknow; J.C. 1940-42.
Chand Mal Singhvi	...	J.C. 1925-29 B.A. 1929 Office Supdt. Agriculture. Naya Bas, Jodhpur.
Chand Singh Capt.	...	M.T. Co., Jodhpur.
Chandan Raj Bhansali		Municipal Inspector, Jodhpur.
Chander Chand Bhandari	...	B.A.1945.C/o Mr. G.C.Bhandari Police Accounts Officer Jodhpur.
Chander Raj Mehta	...	b.1923. B. A. 1943. M. A., LL. B. Advocate, Jodhpur.
Chander Raj Mehta	...	B.A. 1945. LL.B. Student.
Chander Singh	...	General Manager, Udaipur Chittor Railway Udaipur.
Chander Singh	...	B.A. Judicial Officer, Sambhar Shamlat Area, Sambhar Lake. b. 1909. Early education at Rajput School; Higher Local Camb 1928; Member School and College Football, Hockey, Cricket and Sports teams; J.C. 1929-32; B. A. Capt. Hockey in 1931 and 1932; Awarded college colour; Teacher at Chopasani for a year; Naib Hakim in 1935.
Chandu Lal K. Mehta	...	J.C. 1923-26. B.A. 1934. Teacher D.H. School since 1926. Author of the History of D. H. School. Publications—'Sarwan Kumar' and 'A Valiant Queen'.
Changulani(Miss) Ambriti Bai		M.B.,B.S. Lecturer in Physiology, Lady Harding Medical College, New Delhi. J.C.1936-38; Inter Science.
Charan Dass Agarwala		B.Sc. Publicity and Recruiting Officer, Govt. of India; Dept. of labour, Technical Training Scheme, Ajmere-Merwara and Rajputana States Ajmer. b. 1917 Joined Jaswant College 1931-33; B.Sc. Bombay 1936; 1st Class first merit

scholarship and Fellowship R.I.Sc. Bombay; Member Bombay University Football Eleven; V. P. Phil. Assoc: R.I.Sc. Bombay. 1936-37; Secy: Marwar Chamber of Commerce till 1941. Hony. Inspector Agarwal Pathshala, Ajmer.

Chatur Bhuj Gehlot ... D.D.R., Rtd. Superintendent of Forests, Govt. of Jodhpur; Hon. Magistrate Jodhpur and Judicial Officer and Kamdar of Thikanas Bagri, Kherva, Badgaon and Chopasani. C/o Dauji-ka mandir Chopasani b.V. Samwant 1934. (1877 A.D) J.C. 1894-95; was deputed as State Stipendiary student at Forest College Dehradun passed in 1897; was awarded a medal in Sylviculture; joined State Forest Dept. and rose to Conservatorship here also in Gwalior and Banskwara States; Also organised Gardens, Industries, Mines, Agriculture and Economic Development Depts. and was connected with many activities of the State; Won several Gold and other medals; a first class Sanad for Excellent work as Industrial Officer of Marwar in 1920-21; contributed a paper on Rural Education at the All Asia Educational Conference at Benares in 1930; served as Hony. President, Secretary, or Manager of Shri Summer School and Kanya Pathshala; Hony. Secy. Shri Maharani Bhatiyainji Vanistasharam Jodhpur; was vice-president of the Exhibition Section of 29th A.I. Ayurvedic Conference Jodhpur; Member of Central Advisory Board and R.A. Assembly and Municipal Board Jodhpur.

Publications:—1. Usefulness of Birds; 2. Varna Prabhakar; 3. Famine Foods; 4. Preservation of Farm Animals; 5. A Peep into the Natural History of Marwar (under publication).

- Chaturbhuj Rathī ... B.A., LL.B. 1936; Advocate, Jodhpur.
- Chaturbhuj Rathī ... B. Com. Mehkma Khas, General Section, Jodhpur.
- Chaturbhuj Somani ... B.A. 1934. Khejrala House, Jodhpur.
- Chawand Singh ... B.A. 1934. LL.B. Customs Supervisor, Sojat.
- Chhotu Singh Lt. Col. 4 Baluch Regiment, Indian Army, Karachi. b. 1913; educated at Chopasani; J.C. 1930-32; football; I.M.A. Dehradun; colours in Swimming, Football, Cross country Squash; Record in 880 and 5 mile races; Ran for Empire Lefty Cup: 2nd in Mile race; Commissioned in I. Army in 1937; Served with Worcester Regiment; joined 7th Light Cavalry in 1938; played polo for the unit; Promoted Lt. in 1939; transferred to I. A. F. as a Flying Officer in 1940; Reverted to Cavalry the same year; Trasferred to Indian Armoured Corps as Squadron Commander in April, 1941; also promoted Captain; Promoted Major in July 1942; Transferred to Indian Infantry as 2nd in Command of the 4th Baluch; Promoted Lt. Col. in Jan., 1946 on getting the command of the above. During this period served overseas for 2 years; Has been in active-service in Italy and while with the occupation Forces visited Central Europe; returned Home after a tour of British Isles. Permanant Address:—Gunawati House; 4 B. Ratanada Rd., Jodhpur.
- Chiman Singh ... B. A. 1937. Central Representative Assembly Jodhpur.
- Chiranji Lal Ozha ... Typist Gn. Manager's Office, Jodhpur Railway.
- Chitaley V.V. ... B.A., LL.B. b. 1885. Matric 1902 Jaswant College 1902-1907. B.A. 1907. LL.B. Allahabad 1909; Practised at Kotah and Nagpur; In 1919 began publishing Law Books and started in

1922 one of the five biggest Law concerns in British Empire. All India Reporter converted in 1924 into a Limited Co. A.I.R. has not more than 10,000 subscribers; has done sterling service to the legal profession; He has recently started an other institution Hindu Dharma Sanskriti Mandir with provision for a yearly income of Rs. 15,000 from his property. He has started a factory at Amba State for extracting TANNIN from Myrobalam. Profits estimated near Rs. 25,000 per year will go to a similar institution.

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|-------------------|-----|--|
| C. R. Vyas .      | ... | b. 1908. B.A., LL.B. Hakim Pachpadra.      |
| Chotmal Sharma    | ... | B.A. 1934. Audit Officer Jodhpur Railway.  |
| Chokheylal Sharma | ... | b. 1910 B.A. Muttra.                       |
| Chhunni Lal       | ... | b. 1920. B.A. 1941. LL.B. Advocate Desuri. |

#### D

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|--------------------------|-----|--|
| Dalal Nargis T.          | ... | b. 1921. J. C. 1943-45. Lady Hardings Medical College Delhi.   |
| Dalal Nowsherwan         | ... | b. 1923. B.Com. 1945.  |
| Dalpat Singh Jaitwal Lt. |     | Bikaner Bijey Battery. b. 1919. J. C. 1938-41. Distinguished in School and College games and sports; College colour, Joined B.S.F. Graduated O.T.S. Mhow and Deolali; seen active service on Burma Front and fought for one year with the Indian Division in Arakan and Kohima and Imphal in 1944 when the Japs encircled the Division and tried to invade India; flew from Arakan to Kohmia to protect Demapur Kohima Road, took part in hand to hand fighting at Kohima and clearing the parts to wipe out Japs from Assam border, was selected as the best fitted Officer for the training of the young soldiers for Artillery work and thus posted at the Mountain Artillery Training Centre as Training |

- Officer and remained there for one year and performed the duties with best abilities.  
 Decorations:—1939-45 Star, Burma Star and His Highness the Maharaja's Assesment Medal.
- Dalpat Singh Rathore ... b. 1910. Matric 1929. J. C. 1929-33. B.A. 1933. Member College and School Hockey elevens. Captain College Hockey and Tug of war 1932-33; Prefect; College colour in Foot-ball and Hockey; Inspector Excise and Salt Deptt. since 1933; Now at Merta Road.
- Damodar Vyas ... B.A. 1944. M.A., LL.B.
- Damodar Dass Vyas ... B.Sc. (Eng.) A.M.I.E. (India) b. 1911. Jaswant College 1928-30; Inter Science; B. Sc. (Electrical and Mechanical Engineering) B. H. U. 1935; Asstt. Eng. Cement Works Bezwada; Now Engineer incharge Andhra Cement Works Ltd., Bazwada S. I.; Permanent Address:—Veer Mohalla Naikon ki Masjid, Jodhpur.
- Dasrath Mal Singhvi ... B.A. 1931. LL.B. Finance Dept. Jodhpur.
- Dattariya Vinayak ... b. 1918. J.C. 1935. Imperial Bank of India, Jodhpur.
- Dau Dass Mahindra ... J.C. 1932-34. B.A., LL.B. Vakil, Jodhpur.
- Dau Lal Joshi ... B.A. 1945. Law student Nagpur. J.C. 1941-45.
- Dau Lal ... Price Control, Jodhpur.
- Dau Lal Joshi ... Commercial Bank, Jodhpur.
- Dau Lal Joshi ... b. 1919. B.A. 1941. Ry. Audit Office Jodhpur.
- Dau Lal K. Raj ... b. 1920. B.A. 1940. Judicial Officer Sathian Marwar.
- Dau Lal Ojha ... B.A. C.T.M'S Office Jodhpur.
- Dau Lal Pania ... b. 1913. B.A. 1935. Gundi-ka-Mohalla, Jodhpur.
- Dau Lal S. Mathur ... B.A. General Manager's Office, J. Rly. b. 1920. J.C. 1936-41. Inter Science 1939. B.A.; Contributed Articles in Hindi and English to College Magazine; Best Basket Ball player 1941. Address: Patta Niwas, Kumaria Kua, Jodhpur.

Dau Lal Sharma	...	Head clerk, Umaid Hospital Jodhpur.
Dau Lal Sharma	...	b.1919. B.A. 1936. S/O. Poonam Chand. V. Khanpur. P/O. Borawar.
Dau Lal Sharma	...	b. 1924. B.A. 1944. Teacher S.S.P.H.S. b. 1924. J.C. 1940-44. Debator in Hindi and President Hindi Debate. Good gymnast.
Dau Lal Upadhyaya	...	B.A. 1938. J.C. 1936-38 LL.B. Ladnun.
Daulat Singh	...	Rajput Boarding House, Jodhpur.
Daulat Singh Champavat		B.A 1939. Naib Tehasildar Jagir Settlement.
Daulat Singh Kothari		M.A., LL. B., Naib Hakim Jalore. b. 1919. Marwar Middle Examination. Troop Leader; Prizes for Debating; J.C. 1936-38, Inter Ex.2nd among College Examinees; Scholarship; Represented college at the R.S.I.C Sports; won college Debates Proficiency colour and prize for fancy-dress. Secretary, Literary Society; Joined Allaha-bad University. B.A. 1940, LL.B.1942 1st Division; President Union 1940-41, Member Chancellor's Executive Committee, won many prizes in all India Debates. Chief council for prosecution in the Moot Court organised by the Law society, Selected as a Naib Hakim in 1944.
Dayal Chander Mathur		B.A. 1944. Minister in Waiting's Office.
Dayal Chander Mathur		B.Sc. (Hons). C.E. (Roorkee) Assistant Engineer J.Rly., Jodhpur. Born 1921; J.C. 1936-38 Inter science with distinction in Mathematics; B.Sc. with Hons. in Mathematics from Calcutta 1940; C.E. Roorkee 1941-44; President Fine Arts and Dramatic Association.
Dayal Singh Misra	...	Senior Reader—Chief Court, Jodhpur; b. 1904; J.C. 1923-25; Head Master, D.L.P. School Merta Rd. for a year; Teacher Umaid School Jodhpur 1926-28. J.C. again 1928-30 and graduated in 1930; Represented the College in Tennis at R.S.I.C. Tournament 1929. 2nd clerk

- in Military Secty's Office in 1930; and to Chief Court in the same year. Tennis Secty. of Jodhpur Gymkhana 1935-39.
- Deep Singh Major ... Sardar Infantry Jodhpur; C/O. 150, Indian Infantry Brigade; 11. A.B.P.O. India. born 1st April, 1915. Excelled in studies and sports at Chopasani; Matric 1933; J.C. 1933 to 26th April, 1936. Capt. Sports and was awarded colour; Joined Sardar Infantry, has seen service overseas in Libya, Italy etc., Awarded N.W.F. Medal, Africa Star and Italy Star.
- Deo Datt Joshi ... M. I. E. T. (Lond.) Electric Deptt. Jodhpur. b.1920. J.C. 1939-42. Inter Science; Holds Electrical and Mechanical Diploma. Lodan Chauk, Nayion ka Barh Jodhpur.
- Deo Dutt Tiwari ... B.A. 1940 P.W. Section Mehkma Khas Jodhpur.
- Deo Raj Bohra ... B.A., B.L.; b. Dec. 1915; J.C. 1933-37; Sect. Music Club for 4 years; Represented the College in Music at R.I.C. Tounament at Alwar and Udaipur; standing 2nd in Vocal Music both the times and 3rd in Instrumental at Udaipur; Joined University Law College and P.G. Dept. Calcutta for studies in Law and Philosophy in 1937. Won numerous prizes and medals in Music competitions during 1937-39. Broadcast Music from Calcutta station of A.I.R.; After Brief interludes at the Bar, Mehkamakhas; R.A.A. and L. B. Dept. J.C. again in 1945 as a student of B.Com. Interested also in painting and Photography.
- Deo Raj Mehta ... b. 1923. B. Com. 1945. M.Com., LL.B. Student at Lucknow.
- Devi Chand Shah ... Senior Assistant Teacher Darbar High School, Jodhpur, b. 1912. B.A. 1933 II Div. M.A. Hindi Agra; Teacher D.H.S. 1933-46. Organiser, Kushal Ashram Sardarpura, Hindi Poet.



- Devi Charan Agarwal ... b. 1920. B.A. 1942. Sportsman C/O Kanchilalji Mahilabagh, Jodhpur.
- Devi Dayal Mathur ... B.A. 1930. (d) Was P.A. to Military Secy. to H.H. the Maharaja Sahib Bahadur.
- Devi Singh ... B.A. 1939. M.A., LL.B.; Legal Rememberancer's Office (Mehkma-Khas).
- Dhadda J.S., ... B. Com. Proprietor J. S. Dhadda & Co., Chemists, Druggists, Jodhpur. b. 1916. J.C. 1937-41; Intersted in Travelling, Hiking, Photography and Social Service; Member—Jodhpur Bullion Merchants' Association and Marwar Shroff's Exchange Ltd. and Jodhpur Govt. Drug Advisory Comm.; Hon. Secretary Jodhpur Chemists Association.
- Dhanpat Raj Dhariwal Shahpura Jodhpur.
- Dhan Raj Nahar ... B.A. 1944. M.A. LL.B. Lucknow.
- Dhanna Ram Chowdhry Lt. Jodhpur State Forces, Jodhpur.
- Dhanwant Rai L. ... B.A., LL.B.; Nagarwada, Sardarpura; b. 1920; Vasavada Won Inter-School Elocution 1st prize in 1936, J.C. 1937-41; took active part in college dramatics; Rajputana colour in Tennis; won the college doubles Championship in 1939-40; LL.B. from Poona; worked in the Jagir Settlement and Price Control Depts. and then as a chief Salesman of Jas. Alexender and Co. Ltd., Calcutta.
- Dharamindra Parihar ... M.A., LL.B. Asst. Secretary Mehkma khas (Station Road, Jodhpur) since 8.12.44. b. 1912. J.C. 1928-32. B. A. 1932; Naib Hakim 1.10.33; passed M.A. in II and LL.B. in 1st Division in 1937.
- Dharam Vir Dube ... b. 1916. B.A., LL.B. 1941. Reader Chief Court, Jodhpur.
- Din Dayal Bedi ... b. 1897 or 98. Educated at Jodhpur and Lahore J.C. 1914-16, B.A. 1918, Studied Law in 1919.

- M.A. English Punjab University 1921. Prof. of English at Jaswant College 3rd Jan 1925 to 2nd Jan 1926; when appointed A. T. S., J. Rly. varied and active life; Incharge Special Train to Dharanghdra in connection with the marriage of the Heir Apparent Maharaj Kumar Hanwant Singhji in Feb., 1943. promoted Deputy Traffic Manager Jodhpur Rly. 15th April 1943. Acting Chief Traffic Manager (20th March 1944 to 30th April 1944); Widely travelled; A personality untimely and sudden death on 28th Oct., 1944.
- Din Dayal Sharma ... B.A.,LL.B. A.T.S.J.Rly. J.C. 1921-22, 26, 29-30; B.A. in 1930. LL.B. from Allahabad University in 1933; Practised at Bar 1933-35; Joined J.Rly. in 1936. Promoted to A.T.S. in 1944.
- Dinesh Chandra Mathur M.A.,LL.B. Prof. Jaswant College Jodhpur. (See under present Staff).
- Dungar Dass Changgani B.A.,LL.B. Advocate Jodhpur C/O Mr. L. N. Changgani, b. 1915. J.C. 1934-38.
- Durga Chand Mathur ... B.A. Accountant Forest Department, Jodhpur. Born 1912; Passed Middle Examination and Matric in 1st division with distinction in Mathematics in both; J. C. 1930-32; Inter Science, Teacher Sir Pratap High School 1932-37 B.A. 1934. Head Proof Reader J.Govt. Press 1937-44; Hony. Secretary Managing Committee of Sir Pratap High School; Add:—Khandafalsa; *Miya ka Chowk*; Jodhpur.
- Durga Chand P. Rai ... B.A., P. A. to Superintendent Court of Wards Jodhpur. b. 1914. J.C. 1931-35. Basket Ball player; Joined Court of Wards Office, Passed LL.B. Previous from Benares Hindu University 1st Division 1940, Hobby—Gardening.
- Durga Lal Mathur ... B.A. 1942. b. 1922 for sometime in Civil Aviation Aerodrom Jodhpur, Now teacher at Chopasani.

- Durga Parshad Khanna      Audit Office J. Railway Jodhpur. b. 1919. J.C. 1935-36; Dayalbagh. Hobby-Acting and Writing (Hindi); Secy. J Rly. Dramatic Association.
- Dwarka Das                      ... J.C. 1926-30. B.A., LL.B. from Allahabad 1932. Advocate; Member Municipal Board, Jodhpur since 1933, elected-President of the Board since 1944. Address:—Sojati Gate, Jodhpur.
- Dwarka Lal N. Rai      ... I. A. M. C., M. B., B. S. Medical Superintendent, Windham Hospital; Lately Officer Commanding 2nd Lt. Federal Ambulance b. 1911. J. C. 1929-31, Inter Science in 1931. M.B., B.S. from Grant Medical College Bombay (1931-36); served in Windham Hospital from 1-6-37 to 12-7-40, Commissioned as Lt. in I.M.S. on 15-7-40; served overseas with the 31st Armoured Div. in Iraq, Persia, M. East from 1941-46; Appointed Deputy Asstt. Director Medical Services at H.Q.'s of 31st Ind. Armoured Division; Promoted Major in 1944. Appointed O.C. and promoted Lt. Col. in Sept. 1945, Awarded 1939-45 Star and Defence Medal.

# F

- Fakuruddin                      ... M. A., LL. B., Pleader, Nagori Gate, Jodhpur. b. 1923. J.C. 1938-42; Inter. in 1940 with dist. in Math.; Capt. Gymnastics; President Urdu Debating Society and Best Speaker in Urdu in R.I.S.C. Tour., 1941; College Colour in Urdu Debates; 1st Prize in Essay Competition in 1942; B.A. 1942 2nd in College; M.A. (Phil.) and LL.B. 1st class from Aligarh in 1942 and since practising at the Local Bar.
- Faramgi Rustomji      ... Tankai Walla J.C. 1920-25. B.A. 1925.
- Farahat Hussain      ... b. 1917. Railway workshop. Jodhpur.
- Farouqi                      ... M. A. Dr. D. O. M. S. Eye Specialist Windham Hospital Jodhpur; J. C. 1929-30 for six months;

- Sports Champion; Member College Football and Vollyball Teams; College colour in Sports, joined Indore Medical School.
- Fasih Ahmad ... J.C. 1940-42.
- Fateh Karan ... Mehkma Khas Jodhpur.
- Fateh Roop Rai ... Joined J.C. 1928. Public Health Deptt. Jodhpur.
- Fateh Raj Joshi ... M.A.,LL.B., Vakil, Jodhpur. b. 1919. J.C. 1935-40. Prefect; Senior Mate Rovers Group, Secretary for 2 years of College Excursion and Social Gathering Committee; President Marwar Students Union; Secretary Marwar Lok Parishad, M.A., ( Hindi ) LL.B. ( Lucknow ); Sahitya Ratna.
- Fateh Raj M. Vyas ... I.S.E. Hons; A.M.M.E.A., M.R. San. I. (Lond.) Sanitary Engineer, Chittar Palace. b. 1915, J.C. 1931-35. Inter Scince; Awarded Jodhpur Govt. Engineering studentship for 4 yrs. Joined V.G.T.I. Bombay, won prizes; passed in D.W. I. (Honours) 1939; Awarded Dadabhai Narojee Memorial Gold Medal and F. L. Sprott's Prize for highest rank; appointed Asstt. to Engineer; Promoted Incharge Mechanical Engineer; Now Sanitary Engineer at Chittar Palace, Permanent Address:—Veer Mohalla, Naika ki Masjid, Jodhpur.
- Fateh Singh Kaviraj ... Reader to Hakim Sojat; J C. 1940-42. B.A. "Manav" 1942. Took part in social uplift and literary activities. Hobbies:—Stone collecting and writing.
- Fateh Singh ... Price Cntrol Office, Jodhpur.

# G

- Gaj Mal Singhvi. ... B. Com., B. T. Teacher Sardar High School, Jodhpur. Born 1912. Jaswant College 1930-32. College colour and many other prizes in Volleyball. B.Com. 1934. B. T. 1942. Headmaster

- High School Varkana. Interested in Music and Dramatics.  
Sub: Business Methods and Correspondance.
- Ganesh Dutt ... Mehkma Khas Jodhpur.
- Ganesh Lal ... Kamdar Auwa Thikana. Address:— Near City Police, Jodhpur.
- Ganesh Parshad Sharma. M.A., LL.B. Advocate, Ajmer. Matriculation 1934 first in English received prize from the School; J. C. 1934-38. Inter first position in College, First Prize. B. A. first position in College, Jaipur Gold Medal. Among first ten in the Agra University; Received Merit Scholarship. Joined Agra College M.A. 2nd in order of merit. LL.B. first division 1941. Visharad 1940, Sahitya Ratna. English Editor College Magazine and contributed articles regularly. Agra College Essay Comp. 1st prize 1940. Hobbies: Reading and Photo collecting; Joined teaching staff of B.J.S.R. Inter College Bikaner 1941; Since 1944 practising lawyer. Address:— Rai Bahadur Mitthan Lal's Kothi, Jaipur Road, Ajmer.
- Ganesh Sahai Pt. ... Rtd. Daroga Hazuri Daftar inside Jalori Gate, Jodhpur.
- Ganga Dhar Calla ... B.A., J.C. 1937; LL.B. student.
- Ganga Dass ... B. A., LL. B. Advocate, Bhimji ka Mohalla, Jodhpur.
- Ganga Mal Lodha ... B.Com. 1937 (Calcutta). Local Bodies Office. J.C. 1932-34.
- Ganga Prashad Bhatnagar B.A. 1943. M.A., LL.B. student at Lucknow. b. 1923. Matric 1939; President of the Darbar High School Lit. Association and Editor of the Diamond Jubilee Number of the School Magazine 1943. Debator and was awarded Literary colour; on the Tennis 'A' Net; J.C. 1939-43. Captain

		Tennis; College and Rajputana Colour; Table Tennis champion for 3 years; Deck Tennis champion; Member College Hockey eleven.
Ganga Ram Gupta ...	b. 1922.	Vetarinary Doctor, Sikandrabad U.P.
Ganga Ram ...	b. 1905.	B.A. (1920-26) Hakim Bali.
Ganga Ram ...	M.B.,B.S. Asst. (Jr.) Surgeon Nagore; b. 1904.	
Ganpat Chand ...		Tribute Department Jodhpur.
Ganpat Chand Bhandari	B.A. Lately Asst. Teacher D.H.S., Jodhpur and now Instructor T.T.I. Jodhpur. b. 1913, J.C. 1932-36. In School Cub-Master, won prizes in Inter School literary competitions and public dramas; Represented College in Hindi Debates 1933-36; President Literary Society, B. A. Section 1935-36, Editor Hindi Section 1934-36; won Excursion literary prizes for 3 years 1933-36 for humorous speeches. Special Medal for training students in Callisthenics 1935-36; Prefect 1935-36. Teacher in D.H. School since 1936, Trained locally 1939. Div. I, Incharge Dramatic Association for the last 7yrs; Passed Wood Badge course, Scout Master, Hindi Poet and playwright; Member standing committee of the Rajasthani Hindi Sahitya Sammelan; Publications: (1) Poems in different Magazines, (2) Pet ki Pukar, a drama published by N.W.F. Jodhpur (3) Joint Author Bhasha Gyan Prakash or Hindi composition. Address:—Sardarpura 3rd Road, Jodhpur.	
Ganpat Chand Mathur		Gangalao, Jodhpur.
Ganpat Lal Bhandari ...	B.A. 1945.	
Ganpat Mal Bhandari...	Head Clerk Minister-in-Waiting's Office, Jodhpur; b. 1911; Troop Leader at School, Debator, J.C. July 1929 to Sept. 1930; Class Prefect, Joined Household Office in 1930.	
Ganpat Mal Mathur ...	B.A. 1944. C/O Mr. Amrit Lal Mathur, Calcutta.	

- Ganpat Raj Lodha ... J.C. 1940-42. Teacher Education Department, Jodhpur.
- Gaur, B.D. ... B.Sc., C.E., Asstt. Engineer J. Rly., Jodhpur; early school career brilliant; First Class First at M. Middle, First Class and First in Marwar Matric and I.Sc., III in order of Merit in Matric (1931), II in Intermediate (1933) of the entire Board; was awarded a Gold Medal for creating a new record in Physics. Got a scholarship for Mining Engineering at B. H. U. 1933-36, got C.E. from Roorkee 1936-39 as J.Rly. candidate. Distinguished at Roorkee as a student and sportsman. Got a gold medal in Rovering. Asstt. Engineer J. Rly. since 1939. Hobbies—Wander-Lust and love of adventure.
- Gauri Ballabh Purohit... Inspector, Land Revenue. at present Maufi Inquiry Officer, Settlement Dept. (Khalsa area) Jodhpur. b. 1916. B.A. 1938. J.C. 1934-38.
- Gauri Shanker, Dr. ... L.M.P. Medical Officer Windham Hospital. J.C. 1931-35. *Bohron ka pol*, Jodhpur.
- Gauri Shanker Bohra ... B.A. 1935. A.C.T.O. (J. Ry.) b. 1910.
- Gauri Shanker Srivastava ... Audit Office, Rly. B.A. 1939.
- Gautam Chand Bhandari ... B.Sc., Accountant Police, Jodhpur.
- Gehra Lal K. Mathur ... B.A. 1926. (1921-26) Naib Hakim, Bhinmal.
- Ghanshyam Chandra ... J. C. 1942-44. Music. Working in Accountant General's Office.
- Ghasi Ram ... B.A. 1944. Teacher S. P. High School Jodhpur; b. 1922.; J.C. 1940-44. Gymnast, Awarded Prizes in Gymnastics and Hindi Short Stories.
- Ghate, Bhasker Krishna ... B.A. 1912 II Class.
- Ghayur Ahmad Khan ... B. A. Tobacco supervisor Sojat City. b. 1921. J.C. 1939-44. B.A. 1944. Football and Hockey, Writes Humerous poems; Permanent Address:—Bamba Jodhpur.
- Ghisalal Mathur ... b. 1912. J.C. 1931-33.; Clerk Jawahir Khana,



	Lab. Assistant Chemical Lab. P.W.D. Jodhpur, Hobbies: Astrology, <i>Jation Ki Gali, Chimpabari Khadaphalsa</i> , Jodhpur.
Girdhar Lal Vyas	... B.A. 1938, LL.B., Advocate Nowchokia Mohalla, Jodhpur.
Girdhar Narain	... Price Control Ju.
Girdhari Lal	... B.A. 1943 Bombay. Military H.Q., J.C. 1936-38.
Girdhari Singh	... B. Com. 1934-36 Business, Sojati Gate, Jodhpur.
Girwar Prakash	... B. Com. A.M.I.R.A. Rly. Audit Office, Jodhpur; b. 1916; J. C. 1932-34; Railway Accountant, Working as Test Audit Accountant. Hobbies: Stamp and Autograph Collection.
Gokal Das Ji Seth	... Land-lord and Rais, Kuchaman House, Jodhpur b. 1906; J. C. 1922-27; Scholar of Sanskrit and Political Science.
Gokal Dass Arora	... B.A. 1940 Khanda Phalsa Jodhpur.
Golwalker L.B	... B.A. 1934. Clerk J. Rly.
Golwalker M.B.	... B.A. 1938, Govind Ram ki Sarai, Jodhpur.
Gopal Lal	... B.A. Judicial Officer Ahore; b. 1913; B.A. 1934. LL.B. 1940 first division in LL.B. B.H.U. III in merit. Inter Dis. in Chemistry. B. A. III in Merit Scholarship. Hobbies: Astrology, Astronomy. Hakim. Special Locust Officer at Shergarh.
Gopal Lal Mathur	... B.A., LL.B., Vakil Desuri. b. 1915. J.C. (34-38) Advocate. Marwar Middle in I Div., Dist. in Science, II in Marwar, Debator Prize holder, Drama first prize. Rover; Captain of the School Team, Sec. Literary Study Circle 1934; Sub- Editor of School and College Magazine, Chess Champion, Captain Sports, Law from Allahabad in I division.
Gopal Lal Purohit	... b. 1916, B.A. 1939, Advocate Merta.
Gopal Mal	... B. Sc. (Mining) Geologist Mines Department

- Jodhpur; b. 1912; I. Sc. from J.C. 1931; B.Sc. Mining from B.H.U. in 1935.
- Gopal Mal Mehta ... B. A., LL. B. Hakim Merta; b. 1912; Jaswant College 1930-34; B.A. 1934; LL.B. Lucknow; appointed Naib Hakim in 1944.
- Gopal Prashad Bhargava B.A. 1945.
- Gopal Singh Khichi ... b. 1924; B. Sc. 1945; Student at Lucknow.
- Gopal Singh Mehta ... b. 1912; M.Sc., Research Scholar Royal Institute of Science Bombay.
- Gopal Singh Tomar ... Major R. I. A. C.; formerly Asst. Recruiting Officer, Ajmer, now serving over-seas.
- Gopi B. Kirpalani (Mrs) (Nee Miss G. Wadhvani) b. 1922; J.C. 1941-43 Intermediate Arts.
- Gopi Chand Tak b. 1923. B.A. 1942.
- Gopi Kishen Vyas ... S. I. Police Didwana; b. 1914; J. C. 1931-32. Add:—Khandafalsa, Jodhpur.
- Gopi Krishna Vyas ... M. A. Lecturer in English Jaswant College, Jodhpur. (See Under Present Staff).
- Gopi Lal Purohit ... Price Control, Jodhpur.
- Gopi Nath Purohit ... b. 1916; B.A. 1938; Sub-Inspector Watch and Ward J. Rly.; Volleyball player.
- Gopi Nath S. Rai. ... B.A. 1932; Propaganda Officer; Land Revenue Department, Jodhpur.
- Goverdhan Lal Shah ... Landlord and Rais Kuchman House, Jodhpur.  
Kabra Rai Sahib b. 4-11-1899; Matric D.H.S. 1915; J.C. 1915-17; Member of many public and official bodies; Business magnate, Scholar, Versatile genius, Widely travelled; President J.C. Old Boys Association.
- Goverdhan Mal Lodha b. 1921. B.A. 1939. College Tennis Captain. (D)
- Goverdhan Dass ... Mehkma Khas, Jodhpur.
- Goverdhan Mal Singhvi M.Com. Income Tax Officer, Jodhpur; Allahabad Matric 1940; II class distinction in Mathematics; J. C. 1940-42; Inter Commerce, Distinction in

- Gordhan Singh ... Stenotyping; Social worker, B. Com.; B.H.U. 1944; Jodhpur State studentship for M. Com. M.A., LL.B. VISHARAD. Secretary, Walterkrit Rajputana Hitkarni (Central) Sabha, Mehkma Khas, Jodhpur. b. 1912; Educated at Parbatsar and Chopasni; Matric 1929; J.C. 1929-31; B.A., M.A. (Phil.) and LL.B. from Agra College in 1933, 1935 and 1936; Won Gold Medal for being the best scholar of Rajput High School and Jaipur Gold Medal for being the best Cadet of R.H.S. in 1929, Prefect and Played at school and college Football, Hockey and Cricket; Captain School Hockey; Secretary Umaid Debating Society; Colour for Sports at J.C. (1931) and Agra College, General Secretary Agra College Union 1934-35. After preliminary training of practicing Law at Agra and Colombo (Ceylon); joined the Bar at Jodhpur in 1938; Appointed in May 1941 to the present post. Member Franchise Committee (1940); General Secretary (1940-41) and Vice-President (1942-43) Marwar Rajput Sabha; Member Jodhpur Municipal Board (Elected) 1940-41 and (Nominated) 1941-44; Member Lag Bag Committee 1941. Member W. R. H. (Local) Sabha 1941-46.; Elected member Representative Advisory Assembly Jodhpur 1942-46; Member Special Committee appointed under Jaipur Government order No.33 SC dated 12th Jan. 1944. Secretary (1944-46) Rajasthan Kshtriya Mahasabha, Ajmer; Add:— 159, Ratanada Road, Jodhpur.
- Goverdhan Singh Chowdhry ... M.A., LL.B. Asst. Commissioner, Excise and Salt Govt. of Jodhpur; b. 15th Feb. 1915; J.C. 1932-36. B.A. and Wattal San. Prize in 1936; M. A. (History) 1st class and LL. B. from

- Benares in 1938; Selected as N.-Hakim in 1937. Short spells as District Famine Officer, Census Officer, Election Officer and Locust Control Operation Officer from time to time since 1939. Add:—Ratanda Road, Jodhpur.
- Govind Dass Arora ... b. 1923. B. A. 1943. M. A., LL. B. Business, Jodhpur.
- Govind Lal S. Mathur B.A. 1930. Joint Kotwal, Price Control, Jodhpur.
- Govind Lal Mathur ... b. 1914. At School Captain, Prefect and Games Secretary, J.C. 1933. Football Player, Member Music, Rovers Club and Dramatic Association. 1935. Head Inspector of Vaccination, won gold medal at the Public Health Department Drama; B.A. 1942. Widely travelled; Articles caricature. At Lucknow University for M.A., LL.B.
- Govind Mal Mehta ... B.A., LL.B. Advocate Chief Court, Jodhpur. b. 1909. J.C. 1928-32. B. A. Prize Winner in Long distance races; LL.B. 1st Division in 1935 from Lucknow; joined Jodhpur Bar in 1935. Address:—Manak Chowk, Jodhpur.
- Govind Narain Asopa ... B.A., M.R.A.S. was among the first and oldest students of the College from 1893 to 1899 B.A. 1899 II division. Teacher at the Powlett Noble's School for about a year during this period. Appointed Inspector Registration Department in 1899 and worked in diverse capacities in different departments of the State viz. Famine Office West Rajputana States Residency office, Treasury office, Karkhanajats State Audit Office as Head Clerk Mehkmakhas, Agency Council and Customs Office where he stayed for 22 years and retired in Dec. 1933 as Asst. Supdt. of Customs. Awarded special good service reward and four gold medals during service. Hony. Magistrate for 5 years. A great Sanskrit Scholar. Author

- of many articles, over 110 books and tracts, some of which are: (1) Trilingual Srimad Bhagawat Gita ( 1500pp.). (2) Dadhichi Natak (Hindi). (3) Govind Bhakto Sahasri ( 1000 couplets ) in Marwari. (4) Ishwar Siddhi. (5) Shrimad Bhagawat with commentry in Hindi. Editor of Dadhimati and Hony. Secy. A.I. Dahima Brahman Mahasabha for 24 years; One of the editors of Santgranth Mala. Published by M/s Birla Bros. Editor of the commemoration volume of Late Maha Mahopadhyaya Pandit Ram Karan Ji Asopa; Titles Dhatimati Diwan, Vidya Nidhi, Vidya Bhooshan, Sahitya Bhooshan; M.R.A.S. Member Devasthan Dharmapura Re-organisation Committee; Manager Ram Shyam Printing Press. Address:—Govind Bhawan Paota area Jodhpur.
- Govind Narain Mathur B. A., LL. B. Superintendent Sugar Section Prices and Supplies Department Jodhpur. b. 1916. Graduated from J. C. in 1936. Capt. Basket Ball Team. LL.B. (Prev.) from Holkar College Indore in 1937. Passed LL.B. final from S. D. College Cawnpore in 1938. Practised Law for two years. Joined services in the office of Public Service Commission. Head Clerk Assembly and Panchayats of office. At present Supdt. Sugar and Gur Section.
- Govind Ram Arora ... B.Com. J.C. 1935-37. Business Ajmer.
- Govind Ram Soni Dr. S.-Medical Officer. Windham Hospital; Jodhpur. J.C. in 1922.
- Govind Singh ... B.A., LL.B. Naib Hakim Nagour.
- Govind Singh Gehlot Dr. Windham Hospital; b. 1916. J. C. 1932. L.M.P. Indore.
- Govind Singh Mehta ... See Mehta G.S.
- Gul Bahar Mathur ... B.A. 1945; C/o Mr. Ganeshi Lal Jodhpur.

- Gul Raj Mehta ... b. 1919. B.A. 1940; Teacher Sardar High School Jodhpur.
- Gulab Mal Singhi ... Manak Chowk, Jodhpur.
- Gulab Singh Lodha ... b. 1912; B.A. 1932; LL.B., Reader Ijala-Khas, Jodhpur.
- Gulab Singh Deora ... b. 1922. B.A. 1943; Student at Lucknow.
- Gulam Mohammad ... Niab Tehsildar Jagir Settlement, Nagour.
- Gupta, Priyam Vada  
Mrs. K.B. Jindal ... B.A. Early Education at Amroha; B.A. J.C. 1941. M.A. Was Editor College Magazine and took part in Literary activities and won prizes; Has compiled *Sarita*, a collection of hindi poems.
- Gupta, Sobhagwati ... C/o Dr. Gupta Amroha. Joined in 1941; Passed Inter 1944 Music and Debate.
- Gupta, Shakuntala  
(Mrs. Lalit) ... B.A. 1943; C/o Mr. V.S. Gupta Mohanpura.
- Gupta, Urmilla Miss ... Joined in 1942; B. A. 1944, M.A. Teacher St. Patrick High School, Ju.
- Gupta, Gurdyal Swarup b. 1915. B.A. 1939; J. Railway, Jodhpur.
- Gurtoo, Sumer Nath ... B.A. Bar-at-Law Hakim Pali.
- Gyan Mal Lodha ... M.A., LL.B. Police Head Office, b. 1918; J.C. 1936-40; B.A. Won English short story prize; Did useful social service work; (Female) Actor; M. A. Hindi 1942; LL.B. 1944 1st Div. from B.H.U. Hobby writing short story. Add:—Katla ki Bari, Jodhpur.

#### H

- Hans Raj Bhandari ... Advocate Sojat.
- Hans Raj Garg ... b. 1921. J. C. (1939-42); (1944-45) B.A. I class, Jaipur Medalist, Now at Benares for M.A. and Law.
- Hans Raj Parihar ... Audit Inspector; Accountant General's Office, Jodhpur. b. 1908; J.C. 1929-31, Passed Inter Com.; B.Com. from S. D. College at Cawnpore in 1933 and joined state service in 1933.

- Hanwant Dan Barath ... B. A., LL.B. b. 1912. B.A. 1925; Advocate; Naguori Gate, Jodhpur.
- Hanwant Singh Bhati b. 1922. J.C. 1941-43. Personal Attendent to Shri Bada Maharaj Kumar Sahib, Chittar Palace Jodhpur. Rajputana colour holder; Hockey and Football player.
- Har Dayal Mathur ... B. A. (1921) 1917-21. Joint Kotwal No. 2, Jodhpur.
- Har Dutt Saraswat ... B.A., LL.B. Advocate, Jodhpur.
- Hari Gopal Dave ... Vaidya, Rampol Gate Brahmipuri, Jodhpur.
- Har Narain Panday ... L.S.E., Asst. Engineer, Water Works, P.W.D. Jodhpur. b. 1903. J.C. 1921-23; passed Inter-Sc. Passed Higher Cert. Overseer Examination from Roorkee in 1925; Served in P.W.D.; Proceeded on State expenses to Bombay for Sanitary Engineering Training L.S.E. Diploma from the Victoria Technical College in 1927.
- Har Narain Purohit ... b. 1918. B.A. 1939. M.A., LL.B. (Lucknow). Naib Hakim, Shergarh.
- Har Narain Tapariya ... b. 1911. B. A. 1934. Advocate Ada Bazar, Jodhpur.
- Har Narain Vaishnava b. 1910. B.A. 1934. Asst. Controller of Trains Jodhpur Railway, Jodhpur.
- Harak Lal Mathur ... B.A. 1932.
- Harak Lal Manihar ... B.A., LL.B. Advocate, Jodhpur.
- Harak Lal Vyas ... B.A. 1938. C.T.M.'s Office Jodhpur.
- Harish Chadra ... b. 1923. B.Sc. 1945. M.Sc. Student.
- Harish Chandra Joshi M.A., LL.B. b. 1920. B.A. 1941. Journalist at Delhi.
- Harish Chandra Mangal B.A., LL.B. b. 1917. J.C. 1934-38. Matric 1934. Elocution Prize; Member College Hockey Eleven; B.A. 1938. LL.B. 1st class Benares 1940; Steno and confidential Asst. in Political Section Mehkma Khas 1941; Incharge confidential Branch 1943; Inspector of Factories in the



Department of Industries and Commerce 1945.  
Address:—Mohan Pura, Jodhpur.

- Harish Chandra Mathur B.A. Chief Secretary, Govt. of Jodhpur; Lately Asst. to the Councillor H.H. to the Maharaja Sahib of Jodhpur; b. 1904. J.C. 1923-25; B.A. from ~~Dayalbagh, Agra~~ J.C. 1925; Naib Hakim in 1926. Hakim 1931; Special Magistrate in C/W Hindu-Muslim Riot in Jodhpur 1939; Secy. to the Councillor to H.H. in 1941; Secretary Bada Maharaj Kumar Sahib's Marriage Committee 1942; Organising Secy. National War Front in Marwar; Secy. Rural uplift Board; awarded Palaki Saropa and Gold in Feb. 1943. Add: Neyabas, Jodhpur.
- Harish Chandra Tak ... B.A. 1943. LL.B. Nagpur.
- Hari Dass Joshi ... B.A. 1929. LL.B. P.A. to I.G.P. Jodhpur. J.C. 1925-29.
- Hari Dutt ... b. 1924. B.Sc. 1945; M.Sc. Student at Lucknow; Sir D.M. Field Gold Medalist.
- Hari Mohan Kashyap ... Joined J.C. in 1922. Supervisor Farashkhana.
- Hari Prasad Calla ... B.A. 1944. M.A., LL.B. student at Nagpur.
- Hari Ram Sharma ... B.A., Army Education Corps. b. 1913; J.C. 1934-36; B.A. 1936. II in the College; Head Master of a Middle School upto 1940; joined C.M.A.E. Command Meerut as a clerk and worked as Asst. Unit Accountant and later became a civilian teacher. Reported to be the best teacher in the whole of the Central Command and was selected to train instructors.
- Hari Singh (Thakur) ... b. 1898. Joined J.C. 1917. Punjab Agriculture College 1918-20. Officer Grass Preserves; then in Hirayadana Court of Ward; Supdt. Hasiyat Courts since 4-11-35.
- Hari Singh Bhati ... b. 1919. B.A. 1938. London Diploma in Civil Administration. Naib Hakim(D).
- Hari Singh Champawat b. 1920. B. A. 1945. Personal Attendant to

- Shree Bada Maharaj Kumar Sahib, Chittar Palace, Jodhpur; Captain Hockey and Football; Rajputana Colour.
- Hari Singh Chowdhari... b. 1920. (C.E. Madras) Asst. Eng. P.W.D. Irrigation Jaipur. Proceeding U.S.A. for advanced training in Engineering as Jodhpur Darbar Scholar.
- Hari Singh Verma ... B.A., J.C. 1929. Education Department Head-Master, D.V.P. School, Parbatsar.
- Hasti Mal Bhootra ... B.A., J.C. 1932-34. Steno to II Maharaj Kumar Sahib.
- Hasti Mal Parakh ... M.Sc., LL.B. Advocate, Jodhpur.
- Hathi Chaggan Lal  
Tulaji Shanker ... M.A., LL.B. b. 1883. Matric Jamnagar 1901, graduated from J. C. 1906; M. A. 1908; Muir Central College, Allahabad; Asst. Prof. of English and Hostel Supdt. at M. O. College 1909-1913; LL.B. Prof. of Sanskrit at Jaswant College 1914 and Asstt. Supdt. Hashiyat (Managed Estates) Raj Marwar from 1914 till his premature death in 1918.
- Hathi Jaswant Rao,  
Jai Shanker ... B.A. b. 1882. Early education Jamnagar; Matric 1899, J.C. 1900-04; Head Master Sardar School Jodhpur 1904-06, Circle Inspector, Jodhpur Schools 1906-08; Training College Alld. 1908-09; Senior Inspector of Schools Marwar 1909-14; Offered post of Sanskrit Professor Jaswant College 1914; Head Master Sanatan Dharm High School Etawah U.P. 1914-19 and Summer Pushtikar High School Jodhpur 1919-20; Honorary Manager Maheshwari A. V. and C. School Jodhpur 1920-24; Asstt. Inspector of Schools Marwar 1924-25; On special duty to organise Primary Education in Jagir areas 1925-26; Asst.

- Superintendent Education Marwar 1926 April to Nov. Inspector of Schools Govt. of Jodhpur 1926-38; Retired on 1-5-1938; at present Hony. Head Master Saurashtra High School, Rajkot, Kathiawar.
- Hathi L. J. ... b. 1877. Matriculated from Jamnagar and joined J.C. in 1900 and left in January 1902; Head-Master of A. V. School Vansda in Gujrat; Shirstedar to Manager in Agency managed states Kathiawar in 1904 and later Karbhari of several small states there ; Now retired.
- Hem Raj Howala ... Jodhpur.
- Hem Raj Barmeria ... B.A., LL.B., B.A. 1934; Sojati Gate, Jodhpur.
- Hem Raj Soni ... b. 1917; B.A., LL.B. Advocate, Jodhpur.
- Hem Raj Soni ... B.A. 1945.
- Hidayat Ullah Khan ... M.A., LL.B. Jodhpur Excise Inspector; B.A. 1942. b. 1920. J.C. 1937-42.
- Hifzur Rehman ... M.A. Teacher Darbar High School, Jodhpur.
- Himmat Mal ... b. 1890; B.A., LL.B. Supdt. Record Section. Mehkma Khas Jodhpur.
- Hukam Nath Modi ... B.A. 1932. LL.B. Advocate, Jalore.
- Hukam Raj Bhandari ... B.A. Propaganda Officer, Land Revenue Department, Jodhpur. Passed B.A. from J.C. in 1930; Revenue Inspector 1930-1938; Office Superintendent Settlement Department 1938-40; and Land Revenue Department 1940 to 1944; Offg. Asstt. Commissioner Revenue for two months in 1945; Propaganda Officer since 1944.
- Hukam Chand Jain ... B.A. LL.B. Advocate Jodhpur.
- Hukam Raj Mathur ... Inspector Excise Department Jodhpur. b. 1914. Matric 1929 ; Distinction in Mathematics; J.C. 1931-33; B. A. 1933; Teacher Sir Partap High School 1933-36; Joined the Excise Department in 1936. Address:—Kilikhana.

- Inder Chand Chaparval b. 1916. J.C. 1935-39; B.A. Social worker; Dy. Station Master Merta Road.
- Inder Raj ... B.A. 1939.
- Inder Singh Bhati ... Sub Lt. R.I.N.V.R. C/o R.I.N. Officers' Mess Vizagapattam S.I. J.C. 1941-43; First Rajput to join Navy as Commissioned officer; has seen active service in Arakans; Hockey and Elocution.
- Inder Singh Mehecha ... B.A., LL.B. Advocate Jodhpur. b. 1914. Matric 1932; Troop Leader and member of Volleyball Team D.H.S.; J.C. 1932-36; B.A. 1936; Hockey first eleven; LL.B. Benares First Class; Member Marwar Representative Advisory Assembly and Secy. Shri Hanwant Rajput Boarding House and Marwar Rajput Sabha.
- Inder Narain Pande ... B.A. Asstt. Controller of Prizes and Supplies, Jodhpur b. 1910. B.A. 1934; Hindi Poet.
- Iqbal Nath Kaul ... b. 1911; J.C. 1928-32; B.A. 1932; Prefect interested in Cricket, Tennis, Debates and Dramas twice represented the college in R.S.I.C.T. and was awarded colours. Nominated as Asstt. Commissioner, Land Revenue in 1932; Deputed as Famine Secretary in 1938 and has since then been deputed to various special duties; working at present as Officer-in-charge Locust Control Operations since 1941 when the present Locust cycle started.
- Inder Nath Modi ... B.A. LL.B.; Director of Local bodies, Jodhpur; b. August 3, 1905; had a bright school and college career; graduated from J. C. 1925 and received the Jaipur Gold Medal; passed the LL.B. Examination of the Allahabad University in 1935 and was placed on the roll of merit; joined Jodhpur Government Service as Naib Hakim 1926; appointed as Superintendent,

Private Secretary's office—1927-30; held the appointment of Secretary to the Jodhpur Government 1930-33; reverted Naib Hakim—1933; resigned—1933; joined Bar 1935; elected President Bar Association in 1938, 1939, 1942, 1943; had a lucrative practice having been engaged in several famous cases; fought the cause of the Jodhpur Railway men numbering several thousand before the Jodhpur Railway men's Grievances Committee; elected member Jodhpur Municipal-Board 1937; Convener, Municipal Act Drafting Committee 1938; resigned membership of the Municipal Board 1938; Member Municipal Enquiry Committee appointed to advise on the future formation and reform of the Jodhpur Municipal Board—1938; Member Central Advisory Board—1939-40; re-elected member Municipal Board, Jodhpur—1939; First elected President, Jodhpur Municipal Board—1940; Member Franchise Committee—1940; Member and Convener Educational Reforms Committee—1940-43; Member A. R. P. Consultative Committee—1941; Appointed as Deputy Chief Warden A. R. P. 1942; elected Member Marwar Representative Advisory Assembly from the Jodhpur Constituency—1942-44; elected Member and President of the Committee appointed to consider rules for the conduct of business in the Representative Advisory Assembly—1942; President Marwar Seva Mandal, a political Society registered under the Marwar Political Societies Act 1942-44; acted as Leader of the Marwar Seva Mandal Assembly Party in the Marwar Representative Advisory Assembly 1942-44; elected Member

Shri Bada Maharaj Kumar Hanwant Singhji Benevolent Fund Education Committee 1942; appointed member Labour & Demobilization Committee 1943; President Harijan School, Udaimandir 1941-43; elected member Municipal Board, Jodhpur 1944; accepted the appointment of Director of Local Bodies, Jodhpur 1944; Member Committee appointed to prepare a five year plan of Post War Expansion of Public Health and Medical Relief in Marwar 1945; Member, Committee appointed to prepare a five year plan of Post War Expansion of Education in Marwar 1945; Member, Committee appointed to work out the details of the formation of the Legislative Council 1945; Member and Secretary of the Committee appointed to explore ways and means for financing Post War Schemes, Education, Medical Relief and Local Self Government in Jagir areas 1945; is at present actively engaged in reorganizing the Local Self Governing Institutions i.e., Panchayats and Municipalities in Marwar.

Ishaq Mohd. Khan ... B.A. b. 1920; Matric Distinction in Mathematics; Senior Prefect Capt. First Aid Troop leader; attended the A.I. Scout Jamboree in 1937 and A.I. First Aid Competition in 1938; J.C. 1940-1944; B.A. 1944; Secretary Rovers crew 1942-43; Rover Mate 1944; Did useful social service work while at college; Address:—Excise and Salt Inspector, Balotra.

J

Jabber Mal Bhandari ... B.A. 1930. LL.B. Advocate, Jodhpur.  
 Jagan Nath Bohra ... b. 1921. B.A. 1942; Teacher S.S.P. High School Jodhpur.  
 Jagan Nath Mathur ... M.A. C.T.M.'s Office Jodhpur Railway, Jodhpur

- b. 1915 J.C. 1934-37. Teacher Sir Pratap High School. B.A. Agra 1939. M.A. Economics 1943; Add:—53, Jaswant Bhawan, Jodhpur.
- Jagan Nath Prashad ... B.A. 1940 J. Railway Jodhpur.
- J. N. Purohit ... B.A. Asstt. Controller of Prices and Supplies Jodhpur; b. 1904; Educated at S.S.P. High School, D.H.S. and J.C. Jodhpur; B.A. 1925; Joined Judicial Department as Reader District and Sessions Judge; Promoted as Stenographer to the Home Minister and then as an Asstt. in Mehkma Khas in 1933. Transferred to the Customs Department as P. A. to the Customs Commissioner in 1937. Superintendent Customs 1943. Services lent to Prices and Supplies Department in 1945 as Assistant Controller. At Present working as Deputy Controller of Prices and Supplies. Secretary Games Association and Member College Football and Cricket elevens. Worked as Honorary Circle Officer in the Devasthan Department for about 10 years. Secretary of the Tariff Committee. Awarded Sanads and rewards for rendering meritorious services to the Government from time to time.
- Jagdish Chandra P. Acharya ... Asst. Supdt. Audit Office, J. Rly. Jodhpur; b. 1911. J. C. 1936-38; Scholarship holder in Final year; Secy. of the College Musical Club 1937-38; Passed Inter-grade Exam. of J. J. School of Arts, Bombay in 1926 and L. C. C. Exam. in Book-keeping and Higher Accountancy; Preparing a thesis on 'Musical Literature in Sanskrit' an amateur painter; Sanskrit scholar and poet.
- Jagdish Chandra Dave Price Control, Jodhpur.
- Jagdish Chandra Mangal b. 1921. J. C. 1937-39. Social Uplift Worker;



- Asst. Inspector Accountant General's Office,  
Jodhpur. Add:—56 Jaswant Bhawan Jodhpur.
- Jagdish Kishore ... b. 1922. B.A. 1942. M.A. Mohanpura.
- Jagdish Mal Singhvi ... B. A. 1936. B. L. Asst. Government, Advocate,  
Jodhpur. b. 1916. J. C. 1932-36; B. A.; B. L.  
Calcutta, 1939; Practised 1939-44; Naib Hakim.  
Add:—Manak Chowk, Jodhpur.
- Jagat Narain Baliya ... B.A. I. G. Police; Office, Jodhpur.
- Jagdish Prakash Govil ... B. A., Eng. Supervisor, Phones, Barmer; J. C.  
1940-44; I. Sc. in 1942; B.A. 1945.
- Jagdish Prashad ... b. 1926; B.A. 1945.
- Jagdish Prashad Gaur... 1943-45 Teacher Sir Pratap High School,  
Jodhpur.
- Jagdish Prashad Mathur ... M.A., A.T.S. (Rates) J. Rly. Matric Pratap School  
1928 J.C. 1928-32; I.Sc. in 1930 in 1st Division  
with dist. in Physics and Chemistry; M.A. from  
Allahabad in 1934; Hd. clerk, Rates Section  
C.T.M. Office, J. Rly. in Dec., 1934; Scholar-  
ship holder during 1926-32.
- Jagat Prakash Mathur... B.A. 1937. LL.B. Inspector Co-operative Socie-  
ties, Jodhpur, Capt. Basketball in 1935-36.
- Jai Dan ... Office of the Director of Local Bodies, Jodhpur.
- Jai Gopal Chagani ... b. 1921. B.A. 1942.
- Jai Kumar Jain ... b. 1924; B.A. 1945, 73, Jaswant Building,  
Jodhpur; studing at Lucknow.
- Jai Kishen Naraindas  
Purohit ... B.A., LL.B. Bar at Law; Cotton and Bullion  
Share Broker, 184, Sheikh Memon St., Opposite  
Bullion Exchange, Bombay, 2. b. 1912; J.C.  
1930-34; B.A. 1934; LL.B. Bombay, Bar-at-Law;  
Called to bar in 1943; Manager, Poddar Cotton  
Mills for 3 years; Director, The Bombay Bullion  
Brokers Association and the Swastika Trading  
Co. Ltd., and member of many Commercial  
firms.

- Jai Kishan Vyas ... b. 1924; B.Com. 1945; Now at Lucknow University.
- Jai Lal Mathur ... M. A., LL. B. Senior Inspector Devasthan Dharmapura Department; b. 1918; Early Education Dayalbagh 1928-31. Sir Pratap High School 1931-33; Jaswant College 1933-37; Lucknow University 1937-39; College Hockey eleven 1935, 36, 37; Practised as Lawyer, Jodhpur 1939-41; Asst. Superintendent (Administration) Central Jail 1941-43; Address:—Naya bas, Ju. Now Patta Officer.
- Jai Lal Sharma ... B.A., LL.B. Advocate, Jodhpur 1928-32; B.A. 1932.
- Jai Kishen ... B.Com., student M.Com., LL.B. Lucknow.
- Jai Nath Kaul ... M.Sc. Asst. Secretary Central Recruiting Committee, Ju. b. 1907; J.C. 1922-23; Hislop College, Nagpur 1923-26, Science College, Nagpur; Indian Institute of Science Bangalore 1930-33, 35, 36 and 1937; A chquered career; Electrician with M.E.S. 1934; Survey Inspector 1936 Manager and Chemist in a Tannery 1938; Private tutor 1939-40; Office Superintendent 1940-43; Asst. Secretary Recruiting 1943-45; Selected for Asstt. Commisioner Excise and Salt; Sportsman and Debator; Has contributed articles to Electro-technics; Hobbies:—Tennis, Photography, Study of Hindu Philosophy, and Composing Urdu Poems.
- Jai Nath Kunjru ... b. 1905; B.A. 1926; LL.B. 1932; Asstt. Secretary, Mehkma Khas; Chief Rationing Officer, Jodhpur; Hobby:—Chess.
- Jai Narain ... Palace Engineer, Jodhpur.
- Jai Narain Vyas ... b. 1912; B.A. 1943; Volleyball Player; Teacher D.H.S. Secy. Jodhpur Volleyball Association.
- Jai Narain (Babu) ... B.A. 1903 (D).

Jai Shanker	...	b. 1924; B.Com. 1945;.. Now at Lucknow University.
Jai Shanker Sharma	...	Price Control Office, Jodhpur.
Jai Singh Mohnot	...	B.Com. B.L. Vakil Didwana; b. 1915; M.E.M. 2nd Class distinction in Science; Matric 1933; J.C. 1933-35. B.Com. with merit 1937 and B.L. 1940 Calcutta; Musician; Social Worker, Member Municipal Board, Didwana and Convener Sanitation Committee.
Jaithu Singh Capt.	...	B.A. 1938; Sardar Infantry (Jodhpur), Saugor, C.P.
Jammaluddin	...	b. 1923; B.A. 1943.
Janak Prashad	...	B.A. Joined J.C. in 1923; Animal Husbandry Department, Ju.
Jang Bahadur Singh	...	B.A. J.C. 1935-39; M.A. Lecturer in Economics, Jaswant College, Jodhpur.
Parihar	...	Kanungo Jagir Settlement, Kharesh P.O. Didwana.
Jas Raj B.Sc.	...	
Jaswant Mal Karnawat	...	Mehkma Khas, Jodhpur since 1944; b. 1925, J.C. 1942-44; Inter Science in 1944; Joined Business for some time. Add:—Mahamandir, Jodhpur.
Jaswant Narain	...	b. 1902; M.A., LL.B. Hakim, Phalodi.
Jaswant Raj Tatia	...	B.A., LL.B. Advocate, Jodhpur. B.A. 1940.
Jaswant Raj Mehta	...	B.A., LL.B. see under Mehta.
Jaswant Mal Johri	...	J.C. 1940-46; Appearing in B.Com. 1946.
Jaswant Mal	...	Mehkma Khas.
Jattan Raj Mehta	...	C/O Mr. Jaswant Raj Mehta, Advocate, Jodhpur b. 1910; B.A. 1932.
Jayanti Prashad	...	B.A. 1931. Railway Audit Office.
Jawala Dass Mathur	...	b. 1915. J.C. 1935, Draughtsman from Roorkee, Best Draughtsman 1937-38; Hockey player and Roorkee College colour holder; Now in J. Rly.
Jawan Mal	...	Court of wards, Jodhpur.

Jeetmal	...	B.A. 1942.
Jeth Mal Mathur	...	Inspector Excise Didwana.
Jethmal	...	Revenue Inspector, Jodhpur.
Jethmal R. Vias	...	B. A., J. C. 1931-35; Teacher in S. S. P. High School in 1935-44; served as a Manager of M/s A.S. Barodawala & Co., at present working as the Manager, The Marwari Sammelan Bombay, c/o J.N. Purohit Esq., B. A., LL. B., Bar-at-Law, 184, Shaikh Menona St., Bombay 2.
Jetha Nand Sarda	...	J.C. 1938-40; studing Registered Accountants at Lahore.
Jodh Singh Champavat of Pokaran		J.C. 1917 to 1919; After completing Intermediate Arts was appointed Reader Sardaran Court and then joined the Sardar Risala in 1925; rose to the rank of Lieutenant; Retired on Pension in 1939; E.A. Recruiting Officer for the I.A. in 1914-18 war, was Hony. Secy. for Shree Hanwant Rajput Boarding House from 1921-39, Member Hanwant Soldiers' Board General and of Phalodi Distt. At present Kamdar Shree Pokaran Thikana.
Johri Mal Mehta	...	B.A. 1944. C.T.M.'s Office Jodhpur Railway.
Johari Mal Tatia	...	B.A. 1941. b. 1920.
Joshi, Fauj Raj	...	b. 1911; B.A. 1932, M.A., LL.B., Asstt. Govt. Advocate. now Hakim Sanchore.
Jugal Kishore	...	B.Sc., Hons; (Eng.) C.E. Patna. Asstt. Engineer J. Ry., Jodhpur. b. 1920. J.C. Inter Science 1939; Got Patna University B.Sc. Hons. in Engineering in 1943; Standing third in order of merit. Received training in Central P.W.D. New Delhi; Joined Jaipur State Service 1944 as A.E., P. W. D.
Jugal Kishore Mathur	...	B.A. Teacher Aggarwal School, Jodhpur. J.C. 1942-44. b. 1925. B.A. 1944.
Jugal Kishore Dave	...	b. 1918. B.A. 1944, LL.B., Advocate Jodhpur.

- Jugal Kishore Mallani ... b. 1914. B.A. 1934 Business, Jodhpur.
- Jugal Kishore Singh ... b. 1908. B.A. 1933. T.I., J. Rly. Now on active service.
- Jugal Kishore Sharma M.A., LL.B. Studying for Ph. D. Lucknow.  
b. 1923. J.C. 1937-42. M.A. First Class, Fourth in LL. B. Lucknow. Awarding Wilhelmina Bucke Gold Medal for best Thesis in M.A.  
Address:—Umaid Pura.
- Jug Mander Lal Mittal B. A., LL. B., Advocate Jodhpur b. 1913, J.C. 1933-35. B. A. Law College Lahore 3 years course 1938-41; Joined bar at Jodhpur, Judicial Officer Niwaj 1944-45, Address Lakhpat-Diwan Vilas, 9th Sardar Pura Road.
- Jug Narain Singh Mertia b. 1917. J.C. 1935-39, B.A. 1939, Maufi Officer Pali. Represented college in football in R.S.I.C. Tournament at Udaipur, Bikaner, Ajmere.
- Jug Raj Vyas ... b. 1926. J.C. 1941-44. I.Sc. 1929. B.J. Medical School Hostel Ahmedabad; Address:—Veer Mohalla, Naikon ki Masjid, Ju.
- Jyoti Sarup ... I. Com. 1942. B.Com. Agra 1945. Asst. Headmaster Commercial Institute Ladnun.
- Jyoti Singh Bhati ... Census continuation operations, Jodhpur.

#### K

- Kackar, B.N. ... F.R.E.S.; Keen sportsman excelling in Football & Cricket; Speaker in the college Debating Society; established as a Business & Publicity Consultant. b. 1899. J.C. 1921.
- Kackar, M.M. ... M.A.; T.I., J. Rly., J.C. 1927-33; Scholarship holder in 1929-30; Won Football & Tennis Colours; Made a name as a football goalie; M.A. from Lucknow.
- Kackar R.N. ... Lieut., Dr., I.A.M.C. (D); b. 1907. J. C. 1925 was a fine cricketer with winning manners & personality; was M. O. of the 11th Indian Field Ambulance, Bannu, where he expired on

- 18-7-45. Put in 14 yrs. of service in the State Medical Dept.
- Kailash Narain Shivpuri b. 1920. Teacher at Vidya-shal. Actor and Lyric writer, Acharya Art Production, Bombay.
- Kailash Nath Jaishanker Lt. R.I.A.S.C. b. 1918. J.C. 1934-36. Inter Science; B.Sc. from R.I.S. Bombay. Standing 2nd in the Bombay University; Member, U.T.C. 1936-38; Lucknow University M.Sc. Zoology; II in order of Merit 1940; Joined O.T.S. Mhow 1941; got an Emergency Commission, went to Malaya before the war in the East broke out in 1942. Captured at Singapore and P.O.W. for 3½ years, recently returned after release. Add:—C/o. R.N. Joshi Head Master Sardar High School, Jodhpur.
- Kak, Tej Narain ... M.A. City Patta Officer Jodhpur. b. 1914. J.C. 1931-33. Inter. Scholarship holder in School and College. B.A. Allahabad 1935. M.A. (Hindi) Nagpur I Division 1938, Korea Darbar Gold Medalist, Meerut College Penmanship Medal 1931; 1st Prizes at Allahabad University Motilal Nehru Debates 1934; University story competition 1936 and Lucknow University A.I. English Debates 1936; and many 2nd prizes. Hony. Sahitya Bhusan and Kavya Maneshi of Sanskrit Vidya Mandir Benares; Published:—Madira, *Nirjhar* and *Poshan*, *Mukti ki Mashal*, Bansuri and *Usi Or* engaged in writing works of criticism, literary history epics, poems, essays, short stories, prose poems, Hobbies:—Writing and Photography. Address:—Shiv Ashram Chandpole, Jodhpur.
- Kaloo Ram Porwal ... B.A., LL.B. Advocate Pali. b. 1915. B.A. 1939.
- Kalyan Mal Loda ... Dr. L.M.P. Medical Officer II Umaid Mill Dispensary, Pali.

- Kalyan Mal Lodha ... M.A., M.R.A.S. Professor of Hindi, Annandram Jaipuria College, 10, Raja Nabakirma Street Calcutta. J.C. 1937, Inter II Division 1939; B.A. 1941; President J. C. Hindi Debating Society 1940-41; Secretary J.C. Hindi Study Circle 1940-41; Editor J.C. Magazine Hindi Section 1937-41; Represented J.C. in the Inter College Elocutionary Contests 1937-41; stood first 1939-40; Won College colour in Debates 1939-40; won several prizes in debates, dramatic performances and other literary and social activities, President Sir Ganga Nath Jha Hostel Union 1942-43. Secretary of Allahabad University Hindi Parishad 1942-43. Twice stood second in the All India Inter University Debates; won Raja Moti Chand Trophy in Debates 1941. M.A. 1943. Allahabad Hindi 1st Class 2nd position. Writing Jodhpur and its Administration.
- Kalyan Singh ... Lt. Col., Commandant Jodhpur Lancers M.E.F. b. 1910. J.C. 1929-30; Member College Cricket Eleven, Hobby:—Shooting.
- Kalyan Singh ... b. 1917. B. A. 1939; Naib Court Inspector, Phalodi.
- Kamal Raj Lodha ... Veterinary Asstt. Surgeon Jalore, b. 1925. J.C. 1940-42. Inter Science with Distinction in Chemistry; Joined Bombay Veterinary College; Awarded Silver Medal for being first in 1st and 2nd professional and Bai Sakar Bai Binshow Petit Mem. Gold Medal for being the Best Student during the year 1945; and a Silver Medal for standing first in Operative Surgery; Joined State service in 1945.
- Kanak Raj ... b. 1903. J.C. 1923-24. Footballer, A.G.S. Office, Jodhpur.
- Kanchan Kumar Mathur Mailabagh School, Jodhpur.



Kanahiya Lal Daga.	B. Com., Birla Bros., Ltd., Delhi.
Kanahiya Lal Manihar	B.A., LL.B., B.A. 1937. Editor Hindi Section Advocate, Jodhpur.
Kanahiya Lal Mathur.	b. 1915. J.C. 1932-36. Lab. Asstt. J. College, Jodhpur.
Kanahiya Lal Thanvi ...	B.A., LL.B. 1939. Settlement, Jodhpur.
Kani Ram ...	B.A. 1939. Jagir Settlement Office, Jodhpur.
Kan Nath Modi ...	B.A. b. 1914. Matric 1931. Inter Commerce in 1933, II class Distinction in Stenotyping; B.A. 1936. J.Rly. on 30th Sept., 1935, Now Steno to the General Manager J. Rly., Member of the Central Ex. Com. of the Jodhpur Rly. Men's Union; Hatariyon ka Chowk, Jodhpur.
Kan Singh ...	Excise Inspector, Jodhpur.
Kan Singh ...	B.A. 1939. Revenue Inspector, Nagour.
Kan Singh ...	B.A. 1945. Birla Hostel Benares Hindu University.
Kan Singh Khichi ...	B.A. 1936. (Simli) Teacher R.H.S. Jodhpur.
Kan Singh Parihar ...	B. A., LL. B. Police Magistrate, Jodhpur. b. 1919. J. C. 1930-34. Inter Sc. and B.A. II Class Scholarship Holder in B. A.; Benares University LL.B. IIInd. Class 1934-36; Joined Bar became an Advocate 1940; while pratising at Nagour; was also Govt. Pleader of the District. 1st Advocate from the Kisan Communities of Marwar, President Kisan Sabha Nagour. Largely instrumental in getting the Kharda Lag abolished; secured a seat for Kisans in Nagour Municipal Board for the first time. Associated with war work in the district as a member of the District War Committee and of Technical Recruiting Committee; helped officers in raising war funds, work appreciated by the district officers and Lady Field, President of Shree Umaid Singhji Air Defence Fund; Naib

- Hakim 1945; Worked first Assistant to Govt. Advocate. Address:--Sursagar.
- Kan Singh of Mow ... b. 1923. B.A. 1945. J.C. 1941-45; stood first in M. M. E. in his school was among the first ten; First in Matric at Chopasni; Got best scholar's Medal (Gold) 1945; Sportsman Rajputana colour and other prizes; Now 101 Birla Hostel, Benares Hindu University.  
P.O. Shri Madhopur
- Kanti Chandra ... b. 1905. Deputy Superintendent State Garage; Deputed to Bikaner.
- Kanwal Mal Lodha ... b. 1921. B. A. 1941. M.A., LL.B. Vakil, Moti-Chowk, Jodhpur.
- Kanwar Bahadur ... b. 1924. B. Sc. 1945. Fisheries Department, U.P.
- Kanwar Lal ... B.A., LL.B. Sub-Judge, Asstt. to Senior Officer Sikar, now Advocate General, Jaipur.
- Kapoor Chand Mangal Steno to Prime Minister Jodhpur; b. 1915. Matric 1931; Inter; Inter Commerce in 1933 with distinction in stenotyping, B. A. 1935. Mehkama Khas since 1937; Stenographer Cum Asstt. to the Political Section in 1940.
- Kapoor Chand ... Tribute Dept. Jodhpur.
- Kapoor Chand Mehta ... B.A. 1931. Daftrion ka Bas, Jodhpur.
- Karambelkar M.B. ...
- Karambelkar R.C. ... b. 1914. J.C. 1933-35. Hindustan Construction Co. Ltd., Jodhpur.
- Karan Raj Bohra ... J.C. 1934-35. Senior Proof Reader; Govt. Press, Jodhpur.
- Kasim Bhai ... J. Rly. Audit Office. b. 1921. J. C. 1938-41. Sportsman Captain College and Rajputana Colour Holder. Sub-Editor and Allrounder. Address—Bhnuubhai Building near Station.
- Kedar Chand Bhandari b. 1921. B.A. 1941; Audit Office J.Rly. Jodhpur.
- Kedar Dass Jasalmeria M.A., LL.B. Nowchokia Jodhpur; b. 1913. J.C. 1930-34. Inter Com. 1932. B.A. 1934. M.A.,

		LL. B. Lucknow; Judicial Officer Badu; Secretary Excelsior Trading Products Co. Ltd. Bombay for four years; Director and Secy. of the M. Sarafa Exchange Ltd. Jodhpur.
Keshav Puri	...	b. 1911. B. A., LL. B. Hakim, Jodhpur; B.A. 1932.
Kesri Chand Singhi	...	B.A. 1911. Hakim (D).
Kewal Mal Lodha	...	b. 1915. B.A. 1937; LL.B. Mehkma Khas Political Section, Jodhpur.
Kewal Singh Pawar	...	B.A. Deputy Supdt. Central Jail; b. 1912. J.C. 1929-34. B.A. 1934. Received Training in Jail Administrate at Wardha Central Prison, Poona. Interested in Reclamation of the criminal to society and pencil drawing; working on 'The Principles of Jail Management in India.' Address:—Road No. 12, 670 Sardarpura.
Keval Krishna Khanna		B.A. 1923. Ex. Govt. Advocate. (D)
Khem Chand Mehta	...	M.A., B.Com. b. 1913. Early education Jodhpur and Cawnpur; Matric 1929; Inter Com. 1931, B.Com. 1933. M. A. Economics. Lecturer Jaswant College, Jodhpur. See under Present Staff.
Kheem Raj	...	Bali.
Kheem Raj	...	b. 1922. B. A. Jodhpur Government Press, Jodhpur.
Kheem Raj Jain	...	B.A. 1945. LL.B. Student at Govt. Law College Bombay.
Khyali Ram Tiwari	...	B.A. 1932.
Khuda Bux	...	J. Rly. Jodhpur.
Kiran Mal Lodha	...	Actuary student at Bombay; b. 1926. J.C. 1942-44. Inter Commerce.
Kirori Mal	...	B.Com. Bank Service at Agra; J.C. 1940-42.
Kishan Chand	...	B.A. 1935. b. 1912.
Kishan Chand Bhandari		B.A. 1939.

- Kishan Chand Calla ... Inter Sc. 1931. M.B., B.S. Sadul Military Hospital, Bikaner.
- Kishan Chand Chamar ... Jawahir Khana Jodhpur.
- Kishan Chand Gaur ... B.A., LL.B. b. 1919. J. C. from 1935 to 1941, Actor Debator; Jodhpur.
- Kishan Lal Bafna ... Rai Sahib. B. A. Retired Tobacco Lane Jodhpur; b. 1876. J.C. 1893-99. One of the first three graduates of the College 1899; Joined State service as officer in charge of the Accountant Branch of the Famine Secretariat 1899-1900; Hakim at Sachore 1901-1906; at Sheo 1906-09; Sambhar 1909-12; Bali 1912; Raj Advocate 1913; Office Superintendent to I.G.P. 1914-20; Officiated as Supdt. Police and D.I.G. and Inspector General; Officiated as Judicial Superintendent Sambhar 1918; and worked as Hakim Sambhar 1919-25; Kamdar (Diwan) of Deogarh; Social worker; first Supdt. of the Sardar School, Member Singh Sabha 1897; has annotated Local songs; Secretary of the first Jain Literary Conference; First editor of Oswal Paper 1915 founder of Oswal Art School, Jodhpur; (1924) Organised an Infant School on Montessori lines at Ajmer and was General Secretary of Oswal Maha Sammallin 1932-40 and founded Adaras Nagar, Housing society etc. etc. Has written many songs and booklets.
- Kishan Lal M. Rai. ... B.A. 1906; Near Kili Khana, Jodhpur.
- Kishan Lal Sharma ... b. 1923. B.A. 1944 Teacher D.H.S., Jodhpur.
- Kishan Lal Manihar ... B.A., LL.B. Vakil B.A. 1936; C/o Sohan Lalji Manihar, Jodhpur.
- Kishan Puri Rai Sahib ... B.A., LL.B. Director of Industries and Commerce Jodhpur; b. 1903; B.A., J. College 1925 and LL.B. from Agra College 1928; Naib Hakim 1930; Asstt. Government Advocate, Naib Hakim

and Offg. Hakim, Services lent to the Revenue Department for employment in the Courts of Wards as Asstt. Manager and Judicial officer, Thikana Kuchaman. District Supdt. of Police 1934; P.A. to I.G.P. 1936-37; Officiated as Deputy Inspector General Police; Home Secretary in April 1937; Secretary Central Advisory Board for 2 years; Judicial Secretary 1941 and Reforms Secretary, Law and Development Secretary April 1944; Director of Industries and Commerce since December 1944 and Secretary Post war Reconstruction Dept.; Has worked as member and secy. of many Govt. Committees; Member of Policy Committee No. 3-B (Posts and Aviation) Govt. of India and States Post War reconstruction Committee and A. I. T. B. Committee since 1940; worked as Hony. Secy. Shri Maharani Bhatiyani ji Vanita Ashram for 5 years; President Marwar Harijan Sewak Sangh and Member Managing Committee Local Soldiers, Sailors and Airmen's Board. Published: Memories of the Marwar Police.

Kishan Mal	...	B.A. 1932 (Police).
Kishan Mal Johri	...	B.A., LL.B. Jud: Officer Raoti.
Kishan Roop Chand	...	M. A., LL. B. Inspector Police, Jodhpur J.C. 1933-37; B.A. 1937.
Kishan Raj Surana	...	b. 1914; 1933-35 Customs Accountant. Jata Bas. Jodhpur.
Kishen Singh Inda	...	Dr. L.M.P. Hewson Dispensary, Jodhpur.
Kishen Singh	...	Sub Asst. Surgeon. Railway Dispensary Merta Road.
Kishen Singh Sengar	...	19 Zehra Manzil, Lady Jameshedji Road Matunga Bombay, 4. Film Actor.
Kishori Chand Bhandari		b. 1919. B.A. 1939; Advocate Tripolia.
Kishori Chand Bhansali		Mehkma Khas, Jodhpur.

- Kishori Lal Mathur ... B.A. 1943. Mehkma Khas, Jodhpur.
- Kishori Lal Mathur ... B. Sc. (Edin), A. M. I. E. (Ind.) Executive Engineer P.W.D. Jodhpur. Matriculation from Sir Pratap High School 1923. Joined Jaswant College July 1923 and passed the Intermediate Science Examination in 1925 in the FIRST DIVISION. Joined Engineering College Benares Hindu University in July 1925 and passed B.Sc. (Part I) Mechanical and Electrical Engineering Examination in 1928 in the FIRST DIVISION and obtained FIRST POSITION. Joined the University of Edinburgh in October 1928 and passed in 1930 the B. Sc. Examination in Civil Engineering with FIRST CLASS HONOURS and winning five medals. Joined Public works Department Govt. of Jodhpur as Assistant Executive Engineer. in 1930.
- Kishori Lal ... Price Control.
- Kishori Lal ... Mehkma Khas, Jodhpur.
- Kishori Lal B.Rai. ... b. 1921. B. Com. 1945; Reader Hakim Bilara
- Kishori Lal J. Mathur b. 1918. B.A. 1941.
- Kishor Mal Mehta ... Joined in 1924 Electrical Engineer; Ex. President Municipal Board, Jodhpur.
- Kistor Chand ... B. Com. J. C. 1940-42; Steno to Finance Minister.
- Kitsoor Mal Singhvi ... B. A., LL. B. Vakil and Member Jodhpur Municipal Board B. 1914, J. C. 1932-36; Represented the College in Football in R.S.I.C.T. at Jaipur and Alwar 1935, 36; LL. B. from Banares; Captain Volleyball Team of Law College; Practising at Local Bar since 1938 and elected to Municipal Board in 1944.
- Kothari B.M. Dr. ... M. B. B. S. Asstt. Surgeon Indham Hospital Jodhpur; First class in Middle and Matric Examinations. Intermediate Sc. 1st position from

Jaswant College, Joined Medical College, stood first in the 2nd M.B.B.S. examination of the Bombay University; College Scholarship; won Natrajan Elocution Cup for extempore speech in 1933; Tennis; Post graduate specialist in the skin and venereal diseases at Sir J.J. Hospital; Joined State Medical Department on 1st Jan. 1936; Gone to England for further studies.

Kothawalla, Farhad ...  
Krishna Dutt Vasishta

b. 1923. (1939-41) Technician R. I. A. F. 'Jaju' Major Officer Commanding 19th Indian Field Battery. Royal India Artillery (8th Indian Field Regiment) Nowshera; b. 1921. J.C. 1937-39; Capt. Volleyball outstanding Hockey and Volleyball player, Awarded Rajputana colour in both captained the Jodhpur Volleyball Olympic team 1941, Teacher D.H.S. 1940-41. Joined the Army as Cadet in July 1941; Commissioned 8-2-42. in Indian Artillery 1-9-44; Now Major; Has now been made permanent in the Army. Hony. Secy. Tennis and Squash Nowshera club. Continues to play Hockey for the Army; Played for Nowshera selected against Newzland Services Team.

Krishna Kishore ...

M.A. Indian Audit and Accounts Service, Madras. b. 1923; D.H.S. 1937-39; H.S. Exmination First Class 1st distinction in Maths; won gold medal and a scholarship; Head Boy; Tennis Champion; J.College 1939-41. Secretary English debating Society, Secretary Magazine Editorial Board, Represented the college both at Kotah and Jaipur in Tennis and won the Rajputana colour; active contributor to the College Magazine, 1st class 1st in Inter Examination, won a Gold Medal. Government college Lahore 1941-45; Member of the College and the University



Tennis 'six' for 3 years. Capt. College Tennis 1945. Captain University team in the Inter. University Tennis Tournament at Lucknow. Ranked University number one. University blue and athletic roll of honour 1945. B.A. Hons. first class. awarded Patiala State Gold Medal and other prizes for standing first in M.A. History. first class first. Academic roll of honour A.T.S. J. Rly. Got 2nd place in Indian Audit and Accounts Service Competitive Exam: 1946.

- Krishna Mal Mehta ... Vayu Jiwan No. 567; Road No. 9, Sardarpura, Jodhpur. b. 1900. J.C. 1917-18; Manager of Export Dept. of a firm in Calcutta for 21 years; worked in Famine & Forest Dept. Jodhpur and then in Pareek Commercial Bank as agent and Organiser.
- Kumbhare R. V. ... M.A., B.T., T.D. (Lond.) Vice Principal Rajput School; b. 1899. Early education at Benares and Ujjain, studied Sanskrit Rigved and Sutras; Matriculated 1919; J.C. 1919-23; B.A. 1923; Teacher H. H. School 1923-35; B.T. Benares, Teachers Diploma I class London 1931. M.A. Sanskrit Standing first; 1935-38 Vice Principal Training School and Headmaster V. C. High School Gwalior. Lecturer in Sanskrit Jaswant College 1938-39; Inspector of Schools 1939-41.
- Kundan Lal Mathur ... Asst. Mehkma Khas Military branch Jodhpur. b. 1893. J. C. 1916-18; Joined Mehkmakhas, promoted senior clerk 1937; Section Superintendent 1936. Acted as Judicial Secretary for some time in 1939; Appointed Asstt. in Mehkinakhas in 1941. Hobbies:—Tennis and Bezique.
- Kundan Raj Bhansali ... B.A. 1933; Reader Chief Court; Jodhpur.

and Offg. Hakim, Services lent to the Revenue Department for employment in the Courts of Wards as Asstt. Manager and Judicial officer, Thikana Kuchaman. District Supdt. of Police 1934; P.A. to I.G.P. 1936-37; Officiated as Deputy Inspector General Police; Home Secretary in April 1937; Secretary Central Advisory Board for 2 years; Judicial Secretary 1941 and Reforms Secretary, Law and Development Secretary April 1944; Director of Industries and Commerce since December 1944 and Secretary Post war Reconstruction Dept.; Has worked as member and secy. of many Govt. Committees; Member of Policy Committee No. 3-B (Posts and Aviation) Govt. of India and States Post War reconstruction Committee and A. I. T. B. Committee since 1940; worked as Hony. Secy. Shri Maharani Bhatiyani ji Vanita Ashram for 5 years; President Marwar Harijan Sewak Sangh and Member Managing Committee Local Soldiers, Sailors and Airmen's Board. Published: Memories of the Marwar Police.

Kishan Mal	...	B.A. 1932 (Police).
Kishan Mal Johri	...	B.A.,LL.B. Jud: Officer Raoti.
Kishan Roop Chand	...	M. A., LL. B. Inspector Police, Jodhpur J.C. 1933-37; B.A. 1937.
Kishan Raj Surana	...	b. 1914; 1933-35 Customs Accountant. Jata Bas. Jodhpur.
Kishen Singh Inda	...	Dr. L.M.P. Hewson Dispensary, Jodhpur.
Kishen Singh	...	Sub Asst. Surgeon. Railway Dispensary Merta Road.
Kishen Singh Sengar	...	19 Zehra Manzil, Lady Jameshedji Road Matunga Bombay, 4. Film Actor.
Kishori Chand Bhandari	b. 1919.	B.A. 1939; Advocate Tripolia.
Kishori Chand Bhansali		Mehkma Khas, Jodhpur.

- Kishori Lal Mathur ... B.A. 1943. Mehkma Khas, Jodhpur.
- Kishori Lal Mathur ... B. Sc. (Edin), A. M. I. E. (Ind.) Executive Engineer P.W.D. Jodhpur. Matriculation from Sir Pratap High School 1923. Joined Jaswant College July 1923 and passed the Intermediate Science Examination in 1925 in the FIRST DIVISION. Joined Engineering College Benares Hindu University in July 1925 and passed B.Sc. (Part I) Mechanical and Electrical Engineering Examination in 1928 in the FIRST DIVISION and obtained FIRST POSITION. Joined the University of Edinburgh in October 1928 and passed in 1930 the B. Sc. Examination in Civil Engineering with FIRST CLASS HONOURS and winning five medals. Joined Public works Department Govt. of Jodhpur as Assistant Executive Engineer. in 1930.
- Kishori Lal ... Price Control.
- Kishori Lal ... Mehkma Khas, Jodhpur.
- Kishori Lal B.Rai. ... b. 1921. B. Com. 1945; Reader Hakim Bilara
- Kishori Lal J. Mathur ... b. 1918. B.A. 1941.
- Kishor Mal Mehta ... Joined in 1924 Electrical Engineer; Ex. President Municipal Board, Jodhpur.
- Kistor Chand ... B. Com. J. C. 1940-42; Steno to Finance Minister.
- Kitsoor Mal Singhvi ... B. A., LL. B. Vakil and Member Jodhpur Municipal Board B. 1914, J. C. 1932-36; Represented the College in Football in R.S.I.C.T. at Jaipur and Alwar 1935, 36; LL. B. from Banares; Captain Volleyball Team of Law College; Practising at Local Bar since 1938 and elected to Municipal Board in 1944.
- Kothari B.M. Dr. ... M. B. B. S. Asstt. Surgeon Indham Hospital Jodhpur; First class in Middle and Matric Examinations. Intermediate Sc. 1st position from

- Jaswant College, Joined Medical College, stood first in the 2nd M.B.B.S. examination of the Bombay University; College Scholarship; won Natrajan Elocution Cup for extempore speech in 1933; Tennis; Post graduate specialist in the skin and venereal diseases at Sir J.J. Hospital; Joined State Medical Department on 1st Jan. 1936; Gone to England for further studies.
- Kothawalla, Farhad ... b. 1923. (1939-41) Technician R. I. A. F. 'Jaju' Major Officer Commanding 19th Indian Field Battery. Royal India Artillery (8th Indian Field Regiment) Nowshera; b. 1921. J.C. 1937-39; Capt. Volleyball outstanding Hockey and Volleyball player, Awarded Rajputana colour in both captained the Jodhpur Volleyball Olympic team 1941, Teacher D.H.S. 1940-41. Joined the Army as Cadet in July 1941; Commissioned 8-2-42. in Indian Artillery 1-9-44; Now Major; Has now been made permanent in the Army. Hony. Secy. Tennis and Squash Nowshera club. Continues to play Hockey for the Army; Played for Nowshera selected against Newzland Services Team.
- Krishna Dutt Vasishta ...
- Krishna Kishore ... M.A. Indian Audit and Accounts Service, Madras. b. 1923; D.H.S. 1937-39; H.S. Exmination First Class 1st distinction in Maths; won gold medal and a scholarship; Head Boy; Tennis Champion; J.College 1939-41. Secretary English debating Society, Secretary Magazine Editional Board, Represented the college both at Kotah and Jaipur in Tennis and won the Rajputana colour; active contributor to the College Magazine, 1st class 1st in Inter Examination, won a Gold Medal. Government college Lahore 1941-45; Member of the College and the University

Tennis 'six' for 3 years. Capt. College Tennis 1945. Captain University team in the Inter. University Tennis Tournament at Lucknow. Ranked University number one. University blue and athletic roll of honour 1945. B.A. Hons. first class. awarded Patiala State Gold Medal and other prizes for standing first in M.A. History. first class first. Academic roll of honour A.T.S. J. Rly. Got 2nd place in Indian Audit and Accounts Service Competitive Exam: 1946.

- Krishna Mal Mehta ... Vayu Jiwan No. 567; Road No. 9, Sardarpura, Jodhpur. b. 1900. J.C. 1917-18; Manager of Export Dept. of a firm in Calcutta for 21 years; worked in Famine & Forest Dept. Jodhpur and then in Pareek Commercial Bank as agent and Organiser.
- Kumbhare R. V. ... M.A., B.T., T.D. (Lond.) Vice Principal Rajput School; b. 1899. Early education at Benares and Ujjain, studied Sanskrit Rigved and Sutras; Matriculated 1919; J.C. 1919-23; B.A. 1923; Teacher H. H. School 1923-35; B.T. Benares, Teachers Diploma I class London 1931. M.A. Sanskrit Standing first; 1935-38 Vice Principal Training School and Headmaster V. C. High School Gwalior. Lecturer in Sanskrit Jaswant College 1938-39; Inspector of Schools 1939-41.
- Kundan Lal Mathur ... Asst. Mehkma Khas Military branch Jodhpur. b. 1893. J. C. 1916-18; Joined Mehkmakhas, promoted senior clerk 1937; Section Superintendent 1936. Acted as Judicial Secretary for some time in 1939; Appointed Asstt. in Mehkmakhas in 1941. Hobbies:—Tennis and Bezique.
- Kundan Raj Bhansali ... B.A. 1933; Reader Chief Court; Jodhpur.

Kunj Behari Lal ... B.A. 1932.

Bhargava

Kunj Behari Lal Shukla B.A. 1923; LL.B. Advocate Lucknow U.P.

L

Labh Shanker N. ... Was acting Revenue Secretary at the time of his death in 1940; J. C. 1910-17; Sportsman; Cricketeer and Good at Tennis; started his career as a Steno. to H.H. Bikaner and joined in 1918 the Mehkama Khas as Steno. and rose upto the office of Actg. Revenue Secretary; Was highly praised for his abilities; R.S. Munshi Himmat Singh wrote about him, "He is the walking encyclopedia of the Revenue Section. He is in my opinion the best of the Section Supdts." The All India Labhshanker Challenge Cup Football Tournament has been started to commemorate his name. A good sum will be contributed annually to Labhshanker Freeships Fund in the College for the Benefit of needy and poor students of the college.

Labdhi Chand ... Overseer P. W. D. Sumerpur.

Labib Ahmad ... Head Clerk Guest House Jodhpur; J.C. 1929-31.

Lachman Dass Ramdeo J.C. 1893-99; Kamdar to Shri Maharaja Vijai Singhji Sahib, Jodhpur.

Ladu Ram B. Mathur B. A. Assistant Inspector, Local Audit C/o Headquarter Squadron J. S. Forces; b. 1919. Matric in 1935 with distinction in Math., joined State Audit Office; passed Inter Arts privately in 1940 and B. A. from J. C. (1943-45) in 1945; promoted to Asst. Inspector, Local Audit; At present assisting in the Grant-in-aids claims of Jodhpur Units serving under the Crown.

Ladu Ram Vyas ... B. Com. J. C. 1938-40, Income-tax Officer (Junior), Jodhpur.

Lakhpat Raj Shah ... b. 1925. B. Com. 1945; R.B.R.R. Narpat Singh

- Gold Medal for standing first at B. Com. in college; getting the Jodhpur State scholarship for M. Com. student at Maharaja's College, Jaipur.
- Lakshman Dass Purohit B.A. 1938; General Section, Mehakma Khas, Jodhpur.
- Lal Chand Sharma ... B.A. J.C. 1907-12; LL.B. Advocate.
- Lal Singh Chowdhary M. A., LL. B. Hakim Sheo, b. 1920; J.C. 1936; Inter Commerce 1938. M.A., LL.B. stood first, got a prize, B. A. 1940; Merit scholarship throughout, Nagpur University, M.A. (Eco.) 1942; 3rd in order of merit, LL.B. I division 1942. Hobbies:—Football, Hockey, Rover, Naib Hakim standing first in the competitive Examination 1943.
- Laxmi Chandra M. ... B.A. Mathematics teacher, Pratap High School Mathur Jodhpur. b. 1922, at Sir Pratap High School won a Medal being the best volunteer; J.C. 1939-44. Prize for the best contribution in J.C. Magazine, English Sect. 1943, won prize for paper reading 1943; Hobby:—Music. Wrote 2 popular Dramas 'Sati Savatri' 'Krishna Sudama' appearing at M.A. Math. (1946)
- Laxmi Dan ... B.A., LL.B. Judicial Supdt. Nagore. b. 1897. J.C. 1917-22.
- Laxman Saroop ... B.A. 1944; M.A., LL.B.
- Laxmi Dhar Calla ... B.A. 1941. Household Office.
- Laxmi Narain Calla ... Excise Inspector, Jodhpur.
- Laxmi Narain Changani B.A. 1931; M.A., LL.B. Advocate, Jalorigate, Jodhpur.
- L.N.Mathur ... B. A. 1933; Accountant Windham Hospital, Jodhpur.
- Laxmi Narain Mathur B.A. 1935.
- Laxmi Narain Mutha ... b. 1911; B.A. 1933; Public Prosecutor, Jodhpur.
- Laxmi Narain Kumbia B.A. 1936.



Laxmi Narain Vyas	...	b. 1920; B.A. 1943; Supervisor, Excise, Bali.
Laxmi Parshad Mishra		B.A. 1943; S/O Mahavir Parshadji, Ghoron ka Chowk, Jodhpur.
Laxmi Raj	...	B.A. 1943.
Laxmi Raj Mathur	...	B.Sc.,LL.B. Maufi Officer, Land Revenue Dept. Jodhpur.
Lekh Raj Mehta	...	LL.M. student Lucknow; B.A. 1941.
Lekh Raj Sharma	...	B.A. Dept. of Industries and Commerce, Jodhpur. b. 1923; J.C. 1941-45; B.A. 1945; won Wattal Sanskrit Prize; Add:—Pt. Poonam Chandji Dave, Bhramपुरi, Jalore.
Lekh Raj Surana	...	B.Com. 1945; Teacher Darbar High School, Barmer.
Likma Ram	...	b. 1922; B.A. 1944.
Madan Lal	...	Asst. Officer Incharge Devasthan Dharmपुरa, Jodhpur.
Madan Lal	...	B.A. 1902.
Madan Lal Mathur	...	B.A.,L.C.E. Born on 13.6.1897. Passed B.A. in 1920; Served in the Educational Department. Awarded Government Scholarship for receiving Training in Engineering at B. H. U. Passed L. C. E. Examination in 1925. Served in the P.W.D. Jodhpur Government as Assistant Engineer. Now serving in Jodhpur Rly. Engineering Department.
Madan Lal Nepalia	...	Railway Audit Office, Jodhpur; J.C. 1941-43; Member sports teams 1941-43.
Madan Lal Pungalia	...	b. 1922; J.C. 1939-42; Passed Inter Science; created a record in half-mile at Alwar; was awarded the Rajputana colour in sports and college colour in Tennis in 1942. Joined Maharaja's College for B.Sc.; Captain Tennis and represented the college in A.I. Lawn Tennis Tournament; Vice-President College Dramatic Society and Society for helping the Poor Boys.

- Madan Lal Ramdeo ... B.A. 1922; Advocate, Jodhpur.
- Madan Lal Vyas ... M.A., LL.B.; Naib Hakim; b. 1923; J. C. 1938-42; M.A. Philosophy and LL.B. first class Lucknow 1944; Add:—Vyas Building, Mirchi Bazar.
- Madan Lal Vyas ... B.A. 1938; C.T.M.'s Office, J. Rly.
- Madan Lal Vyas ... B.A. 1933; Teacher Rajput High School, Chopasani.
- Madan Mohan Joshi ... B.A. 1937. Senior clerk, Custom Office, Goondika Mohalla.
- Madan Mohan Lal ... B.A., LL.B. Advocate, Parbatsar.
- Madan Mohan Purohit b. 1918; J.C. 1934-38; B.A. 1939; Worked as Cinematographer in the Labour Welfare Deptt. at Bombay 1940-43; making Educational films; at present running vegetable farm at Pali and Mandore. Hobbies:—Photography and Gardening, C/O Ram Singhji Dhola, Chotara, Pali or Sumer Press, Phulla Road, Jodhpur.
- Madan Mohan Ramdeo b. 1919; C.T.M.'s Office. J.C. 1933-35.
- Madan Raj Mehta ... B.A. 1943; 21, Railway Audit Office, Jodhpur.
- Madan Singh ... J. C. 1932-33; Jamadar the Poona Horse, Muthra.
- Madan Singh Rathore b. 1908. J.C. 1928-34; B.A. 1934; LL.B. Lucknow University 1937; 1st Class at school football eleven; Won J. C. Tennis championship; represented J.C. in the R.S.I.C.T. for 5 years; took part in Music and Kavi Sammelan; Naib Hakim 1939; deputed to tribute Deptt. for special work 1942-44; Hobbies Poetry, Music, Games, Indian Philosophy. Additional Naib Hakim Jalore. Address:—Mahilabagh Jodhpur.
- Madhav Lal Bafana ... L.C.P. & S. Bombay 1st grade S.A.S. I/c Dispensary Nawa P. O. Kuchaman Road, b. 1898. J.C. 1916. L.C.P. and S. Bombay 1920 from Indore Medical School; Joined State Service

- same year. Has won 3 prizes from the Medical Department.
- Madhava Mal Mehta ... See under Surname.
- Madho Narain ... Mehkma Khas, Jodhpur.
- Madhav Prasad Joshi ... B.A., Asst. Teacher S.S.P. High School, Jodhpur. b. 1917; J.C. 1936-41; Pingpong Champion 1938; Secretary Indoor Games 1939, 40 and 41; Tiffin Secretary 1940; Excursion Secy. 1941; College Colour in Volleyball in 1940; at present studying Law at Nagpur; Secy. Ju Volleyball Association.
- Madho Singh Thakur ... B.A., LL.B., B.A. 1938; b. 1914. J.C. 1933-37; Pilwa LL. B. from B. H. U. Holds Hath-Ka-Kurab the highest Tazim.
- Magan Lal Purohit ... Naib Court Inspector Didwana.
- Magan Mal Mathur ... C. T. M. 's Office. b. 1912; M. A. 1935; J. C. 1931-35 Sports, Music and Volleyball. Address:—Behind Jhalmand House, Nayabas, Jodhpur.
- Magan Raj ... Hawala Dept. Jodhpur.
- Magan Singh of Jalsu Teacher, Samdari.
- Magh Raj Aggawala ... Patta Officer, P.W.D. Jodhpur.
- Maghdatt Joshi ... B.A. 1935; Sub Inspector Police, Bhinmal.
- Magh Raj Bhansali ... B. A., LL.B. Advocate Jodhpur; J.C. 1924-28; B. A. 1928; Jaipur Gold Medalist. President, Jodhpur Bar.
- Magroop Chand Bhandari B. A., LL. B. Judicial Superintendent, Sojat. b. 1900; J. C. 1916-20; Allahabad 1920-22; LL.B.; Naib Hakim 1923, Judicial Supdt. 1937; City Kotwal 1937-42.
- Mahabir Chand ... J.C. 1940-44; B.A. 1944, M.A., LL.B. 1946.
- Mahabir Chand Gahlot b. 1920, M. A., LL.B. Inside Mertia Gate; J.C. 1937-40, Hobby Philately.
- Maha Nand ... Inter 1895; Teacher's Training Bombay; U.P. Education Deptt. S.D.I.S.U.P. Rtd. 1932; C/o

- Mr. Brahmanand, Teacher Darbar High School, Jodhpur.
- Maharaj Krishna Lohra** B. A. The Vijey Investment Co. Ltd., Pipar House, Jodhpur; b. 1921; J.C. 1936-41; B.A. 1st prize in General Knowledge; Tennis Player; Joined service in Mehkama Khas, later served Shriniwas Cotton Mills, Bombay. Hawala Daroga, Degana.
- Maharatan Arya** ... B.A. 1931; b. 1909; J.C. 1927-31; B.A.; Joined the Imperial Bank of India 1931 and State Audit Office 1933; Transferred to State Hotel Jan. 1937; Now Accountant General's Office.
- Mahesh Chandra** ... B.A., LL.B., Asstt. Secretary, Political Deptt. Jodhpur; b. 1908; Son of Pt. Nand Lalji; Matriculated from D.H.S. Jodhpur 1926; Passed Inter. Sc. 1929 and B.A. in 1932 from J.C. Jodhpur; Took LL.B. from Lucknow University in 1934. Represented the College at R.S.I. C.T. Sports at Udaipur, 1930 and Sports and Tennis at Bikaner, 1931; Tennis Secretary J.C. 1930-31; Player member Jaswant College Dramatic Society; General Secretary Habilullah Hostel, Lucknow University 1932, 33; Runner-up Jodhpur Gymkhana Tennis Handicap Single 1937; Joined Jodhpur Bar 1934; Hobbies:—Reading and Writing as Free Lance.
- Mahesh Chandra Gupta** B. A.; 844 Diploma in Physical Education, Madras; Sadul School, Bikaner.
- Mahesh Chandra Gupta** B.Com. M.Com. student at Jaipur.
- Mahipal Chand Bhandari** B.A.; Speaker, Poet, Actor, Journalist, Rajkamal Kalamandir, Bombay 12; b. 1919; J.C. 1938-42; Poet, Actor, Debator at J.C.; Won many prizes in 1943; Joined the Film Industry, Leading Role in NAZRANA; A volume of his poems is in press.

Makhtoor Mal	...	Hakumat, Jaitaran.
Maktoor Mal	...	B.A. 1942; LL.B. Advocate, Jodhpur.
Malam Singh Champawat		b. 1909; B.A. 1943; M.A., LL.B.
M. M. Singh	...	b. 1913; B. A., LL. B.; B.A. 1935; Hockey; Hakim Phalodi.
Manna Shanker Joshi		B.Com. 1945.
Mangal Chand Baid	...	b. 1925; B.Com. 1945; M.Com. student.
Mangal Singh Kr.		b. 1921; B.Sc. Sub-Inspector, Excise Department, Merta Road.
Man Singh Rathor. Kr.		B. A. Supervisor Customs Jaitaran; b. 1912; Matric from Chopasani 1929; J.C. 1929-35; Int. Arts 1931; Inter Sc. 1933; B.A. 1935; Joined the Customs Deptt. as Inspector; Keen sportsman; represented the J.C. in Hockey; Sports, Cricket and Football, Captain Hockey 1933; Has won many prizes; Hobbies:—Shooting etc.
Mangi Lal Bhatt	...	J. C. 1924-29; Tribute Daroga Hazuri Daftri Jodhpur.
Mangi Lal Biswa	...	J.C. 1941-44; Mehkama Khas, Jodhpur.
Mangi Lal Mehnot	...	B.A., LL.B. Advocate, Jodhpur; B.A. 1929.
Mangi Lal Mahecha	...	M.A., LL.B. b. 1903; Was student in J.C. 1919-23; B.A. 1923; M.A., LL.B. Allahabad 1925; Got 1st class in Law; Naib Hakim in 1925; Asstt. Supdt. Tribute for some time; Hakim and Judicial Supdt. Has organised Tennis Club in Dist.; Judicial Supdt. and Magistrate, Malani, Balotra.
Mangha Ram D. Jagtiani		J.C. 1939-41; Now in J.Rly. Technical College Jodhpur.
Mangi Lal Singh Kr.	...	B. A., Office Supdt. European and Indian Kitchen, Palace, Jodhpur; b. 1914; J.C. 1933; Passed B.A. as an Ex-student in 1939; Worked in Famine operations 1939-40; Inspector Grass Farm Deptt. in Sept. 1940 whence transferred to Umaid Bhawan.

- Manihar Suraj Karan ... b. 1892. M. A., L.L. B., B. A. 1913, Sessions Judge No.1, Ju.
- Manik Chander Mittal ... B.A., LL.B.; Advocate; Jodhpur. B.A. 1935; J.C. 1933-35.
- Manik Lal Bhaya ... 1931-33; Cloth Merchant, Sojati Gate, Jodhpur.
- Manik Lal Kanooga ... B.A., Mehkma Khas, Jodhpur; b. 1923; J.C. 1939-43; B.A. in 1943;
- Manik Lal Singhvi ... M.A., LL.B. Advocate Sojat; b. 1909; J.C. 1930-32; B. A. 1st; President of Debating Society. Stood first in Essay Competition. Social, Rover, Beneres University 1932-35; LL.B., M. A., 1935; Member of the University Parliament. Capt. B.H. U. Law College Hockey Team; Joined Bar at Sojat. Secretary and President of Shri Mahavir Jain Pustakalaya; Organised Bar Association Sojat and organised Sojat District; Oswal Conference; Editor 'Oswal' for many years; Essays published in *Kalyan* and other papers. Delivered many speeches in religious and general gatherings.
- Manik Mal Singhvi ... b. 1912; B.A. 1935; LL.B. Advocate, Jodhpur.
- Manik Singh ... Revenue Inspector, Phalodi.
- Man Mal Mohonat ... 1945; Teacher Sardar High School, Jodhpur.
- Man Mal Muhta ... B.A. 1919; LL.B. Ex. Hakim.
- Man Mal Purohit ... B. A. 1937; Deputy Station Master Jodhpur Railway.
- Man Mohan Nath Kacker b. 1910; T.I., J.Rly. Jodhpur. B.A. 1933.
- Manohar Dutt Bali Lt. b. 1920 B.A.; 1940. M.A. Indian Army.
- Manohar Lal Udawat B.A. 1929; 1924-29.
- Manohar Nath Hukoo Asstt. Commissioner Land Revenue Marwar Junction.
- Manohar Raj ... Mehkma Khas, Jodhpur.
- Mansha Ram ... B.A., LL.B. Government Advocate, Jodhpur. B A. 1930.
- Mansha Ram Rathi ... b. 1921; Sarafa Bazar, Jodhpur.

- Mansha Shanker Joshi    B. Com. 1945. M. Com. LL. B., Student Lucknow.
- Man Singh Parihar    ...    b. 1918; B. A. 1937; Police Department.
- Mashhood Ahmed Farooqi    M. Sc., b. 1st July, 1924; J. C. 1938-40. Inter Sc; 1st Class 1st in B. Sc. at Aligarh in 1942. Merit Scholarship for Post-Graduate studies; awarded M. Sc. studentship by Govt. of Jodhpur 1942-44; M. Sc. in 1st Div. in 1944 (Chemistry). Appointed Lecturer in Chemistry 1944; Selected for advanced studies; Technician in Biological Sciences in U. S. A. by Govt. of India. Add:—C/o Raoof Ahmed Farooqi, Sardarpura Jodhpur.
- Maya Ram Gautam    ...    b. 1919; B. A. 1941; C/o Mr. Jai Shanker Sharma, Sardarpura.
- Mehta Amrit Raj    ...    B.A.LL.B., Advocate; Ed. Sardar School, D.H. S., J.C. Passed B.A. in 1925. Captain College Cricket Team. Organiser and Secretary, College Literary Society and Reading Room. Joined State Service 1925. Passed LL.B. (Alld.) 1929. Started practice 1929. Municipal Commissioner 1931-37. Granted Palki Saropao in appreciation of valuable services rendered to the State 1945.
- Mehta Arjun Raj (D)    ...    B.A. 1925. 1921-25.
- Mehta Bhanwar Mal (D)    B.A., LL. B.; Advocate, b. 1910 J. C. 1929-34; Social and Religious worker; Died Jan. 1945.
- Mehta Bahadur Mal Late    J. C. 1901-1905.; B. A. 1905; Ex. Judicial Superintendent.
- Mehta Dalpat Raj    ...    Joined College 1939. Rover Leader. At present reading for M.B., B.S., Grant Medical College, Bombay. Stood 1st class 1st in 1st M. C. P. S. Examination.
- Mehta Gopal Mal    B.A., LL.B., Hakim Merta. (See under names.)
- Mehta Gopal Singh    ...    M.Sc., R.I.Sc. Bombay (See under names.)



- Mehta Govind Mal ... M.A., LL.B. Advocate Chief Court Jodhpur.  
(See under names.)
- Mehta Govind Singh ... B.A., LL. B., Partition Officer, Land Revenue Dept., B. 1919; J.C. 1935-39; Prefect; LL. B. 1941 from Agra College; Topping the list and 10th in the University; Joined State Service as Special Patta Officer and later appointed as Asstt. Commissioner, Lend Revenue Dept. Jodhpur.
- Mehta, Hanwant Raj ... B.A., LL.B., Educated at Sardar School, D.H.S. and J. C., Allahabad. Passed B. A. in 1931. Senior Prefect 1931. Passed LL. B. (Alld.) in 1933 and started practice in Law. Appointed Naib Hakim 1937; Died 1942.
- Mehta, Jaswant Raj ... Rai Bahadur, B.A., LL.B. Lately Superintendent, Tribute Department; b. 1898; J.C. 1915-19; B.A., LL.B. Agra; while in service. Joined State service as Probationary Hakim in 1926; Secretary Foreign and Political Departments in 1930; Supdt. Tribute since 1933; Associated with a large number of committees; Member Quetta Earth-quake Relief Fund Committee 1936; Jagirdars *vs* Chutbhai's Committee 1936; Famine Committee 1939; Franchise Committee 1940; Postwar Reconstruction Committee 1944 and Jagir areas Taxation Enquiry Committee 1945. Convenor:—
1. Kurab and Tazim Committee 1933.
  2. Separation of Judiciary from the Executive Committee 1937.
  3. Jagirdars Judicial Powers Enquiry Committee 1938.
  4. Federation Committee 1939.
  5. Jodhpur Bomber and Motor Ambulance Fund Committee 1940.

6. Shri Umaid Singhji Air Defence Fund Committee 1942.
  7. Shree Maharaj Kumar Hanu-want Singhji Benevolent Fund Committee 1942.
  8. Small Savings Committee 1944. President Special War Committee 1941 and Organiser of the Savings Campaign in Marwar. Special Appreciation of Services; Granted Selection grade among Heads of Departments and Secretariat in 1940; Awarded Gold in 1943; Conferred the title of Rai Bahadur 1945; Publications 'Jodhpur's Bid for Victory.' Hobbies:—Bridge. Address:—Ladnun House, Jodhpur.
- Mehta, Khem Chand ... Professor Jaswant College, Jodhpur. (See under names.)
- Mehta, Kishan Mal ... M. Sc., Assoc. A.I.R.I. Analyst Public Health Deptt. Jodhpur; b. 1916; J.C. 1933-35; Inter. Sc.; J.C. 1935; Distinction in Chemistry; B.Sc. 1937; M.Sc. 1939; Associate I.A.R.I. Imperial Agriculture Research Institute 1941; Asstt. to Imperial Agr. Chemist New Delhi for 2 years; Analyst since Jan. 1942; Has published research papers.
- Mehta, Krishna Mal ... Sardar pura, Jodhpur; (See under names).
- Mehta, Madhava Mal ... M.Com.; Research scholar and part time Lecturer Allahabad University; b. 1921; J.C. 1938-40; Passed Inter Commerce in 1940 in first division standing III in order of merit with distinction in Accountancy and Stenotyping; B.Com. in 1942; M.Com. 1944; University and Lala Kamlapat Singhania Scholar for Ph.D.; Working on Cotton Textiles.
- Mehta, Mahipat Raj ... Joined College 1941; Proceeded to England 1945 for Advanced Course in Civil Engineering;

- Studing in 2nd Year, King's College, New Castle on Tyne; Is a member of India League; Student member of the Institute of Civil Engineers. Hobbies:—Riding and Tennis.
- Mehta, Narpat Singh ... Traffic Officer, J. Rly., Jodhpur; J.C. 1936-38.
- Mehta, Raghava Mal ... M. Sc. Incharge Research Laboratories Rohtas Industries selected as a Government of India scholar for higher studies in 'Paper Technology, sailing very shortly for Birmingham; b. 1923; J.C. 1938-40; Inter Science in 1940; B.Sc. in 1942 in first division from B. H. U.; Standing fifth in order of merit; M.Sc. in 1944 first class first securing 74.8% marks in aggregate.
- Mehta, Roop Chand ... B. A. LL. B. District Superintendent Police, Barmer. Born on 3rd Nov. 1903. Passed Marwar Middle with distinction in Mathematics first class first; Matric 1920, B. A. 1924, a scholarship holder throughout, LL. B. 1926 (Allahabad). Appointed prosecuting Inspector in 1927 and received Sanads and rewards amounting to thousands of rupees for conducting successfully difficult and complicated cases; the most famous being the Mithari Coining and Note forgery Case. Promoted, Superintendent of Police in 1937 and straightway appointed P.A. to I.G.P. worked as Foreigners Registration Officer; Press Adviser, Arms Officer and Asstt. to the Petrol Rationing Officer; Services lent to the Ajmer-Merwara Police for the Kishangarh Note Forgery Case; Submitted a Scheme for the Amalgamation of the Excise Department with the police which scheme contemplated a large recurring saving to the Govt. of Jodhpur; Was on the Recent Price Control Enquiry for which reward was given.

Mehta Samrath Singh	Clerk P. M. O.'s Office, Jodhpur; Matric 1942; Dist. in Math. J. C. 1942-44; I. Com. Member Volleyball, Football and Gymnastic teams.
Mehta, Sukhsampat Raj	Joined College 1943. Proceeded to England for further studies in Engineering (Honours Course). Now in King's College, New Castle on Tyne. Passed Visharad 1942. King Scout and Troop Leader while at School. Secretary, India League. Student Member of the Institute of Civil Engineers. Hobbies:—Swimming and Riding.
Mehta Sumerchand ...	B.A., LL.B. Advocate, Opposite Dak Bungalow, Jodhpur.
Mehtab Chand ...	b. 1911. J.C. 1927-29. B.Com. 1932. Inspector A.G.'s Office. Sardarpura.
Milap Chand Kothari ...	1902-1906. B.A., LL.B. Advocate, Ghoron Ka Chowk, Jodhpur.
Milap Chand Mardia ...	b. 1913. B.A., 1937. Magistrate Sirohi.
Milap Chand Mathur ...	b. 1914. B.A. 1939. LL.B. Advocate, Didwana. Rural Uplift work and social work.
Mirdha, B. Kishore ...	B.A. 1945.
Mirdha, Ram Bux ...	B.A. 1936.
Mirdha, Ram Nivas ...	b. 1924. M.A., LL.B. Naib Hakim Merta.
Mirdha, Sukhdeo Narain	b. 1912 B.A. 1932. LL.B. Hakim Parbatsar.
Mishri Lal Chatlangia	B.A. Reader District and Session Judge Court No. 2, Jodhpur. b. 1910; J.C. 1930-34; Secretary Maheshwari Literary and Member Executive Bodies of Maheshwari Girls School. Interested in Fancy dresses and other competitions. Address:—Jalap Mohalla, Jodhpur.
Mishri Lal Maheshwari	Mehkma Khas; J.C. 1929-31.
Mishri Mal, Bhinmal ...	
Mitha Lal ...	B. Com 1945.
Mitha Lal ...	B.A. 1934.
Mitra Sen ...	B.A. Stenotypist, Chief Mechanical Engineer's Office, J. Rly. b. 1913, J.C. 1929-33, 2nd in

- VII class, Scholarship holder in 1st Year, Inter and B. A. 1933, II Division. Passed Stenographers and Typists test from business class D.H.S. Add:—135 Makhan Nivas, Sardarpura. Ju.
- Modi, Sobhag Nath ... 1924-29 (D) B.A. 1929.
- Mohabat Singh Lodha B.Sc. b. 1920. J.C. 1940-42; Gone to Edinburgh for Electrical Engineering.
- Mohabat Singh Rathore b. 1920; B.A. 1939; Naib Hakim.
- Mohammad Aslam ... P.O. Kairama, Muzaffanagar.
- Siddiqui
- Mohammad Hussain ... B.A., LL.B.; b. 1907, B.A. 1932, Asst. Controller of Prices and Supplies, Ju.
- Faroqui
- Mohammad Bashir Khan 1904; B.Sc. J. C. 1920-22 Astt. Elect; Engineer, Jodhpur.
- Mohammad Khan ... Revenue Inspector, Balotra.
- Mohammad Saidullah ... b. 1906; J.C. 1925; Business; Sojati Gate, Jodhpur.
- Khan
- Mohammad Shameem Asstt. Commissioner Land Revenue, Nagour.
- Mohammad Sulaiman b. 1923; B.Com. 1945; M.Com. LL.B. Student Lucknow, 12 Hewett Hostel.
- Mohammad Sulaiman ... B.A. 1945. M.A., LL.B. Student at Aligarh.
- Mohammad Sayeed ... M.Sc. Govt. of India Research Scholar Massachusetts State College U.S.A., b. 1924. J.C. 1938-40; School and College Debates; B.Sc. 1942; St. John's College 1st Class first; M.Sc. Aligarh in 1944; first in Order of Merit. Took part in Hockey, Debates and other activities; Got a Merit scholarship for M. Sc.; Working for Doctorate on the 'Biting and Sucking Lice.'
- Quarishi
- Mohan Lal Agrawal ... Clerk Jagir, Settlement, Jodhpur. J.C. 1930-33; Inter Commerce. Formerly Kamdar to Maharaja Shree Anop Singh ji Sahib; Member Ex. Com. Hanwant School, and Secretary Agrawal Committee.

- Mohan Lal Bhatt ... b. 1911; B.A. 1937; LL.B. Advocate, Sojat City.
- Mohan Lal Dave ... Acquisition Officer, Land Revenue Department, Jodhpur.
- Mohan Lal Gattani ... M. Sc., Ph. D., Research Fellow University of Minnesota U. S. A. b. 1921; J. C. 1936-38. B.Sc. First Class from Govt. College Ajmer; M.Sc. Botany first class first Ex-Lecturer Meerut College.
- Mohan Lal Johri ... b. 1917. B. Sc., LL. B. Advocate, Singh Pol, Jodhpur.
- Mohan Lal Joshi ... b. 1916. B.A. 1936; LL.B. Advocate Khanda-phalsa, Jodhpur.
- Mohan Lal Kewalia ... B.A., b. 1920. J.C. 1936-40; B.A. 1940; Mehk-makhas, Postwar reconstruction Section; Jalap Mohallah, Jodhpur.
- Mohan Lal ... b. 1923. B.A. 1944; Mandhana.
- Mohan Lal Razdan ... M.A., LL.B. Controllor of Prices and Supplies Jodhpur; B.A. 1921; M.A. Economics 1923 from Muir Central College, Allahabad; LL.B. 1924 from Law College, Allahabad. Secretary Literary Society and Reading Room Jaswant College; Speaker Oxford and Cambridge Hostel (Allahabad) Parliament. Vice-President Allahabad University Union. Practised as a Pleader in Oudh (October, 1924 to March 1925). Private Secretary to the Ruling Chief of Korea State (E.S.A.) (March 1925 to Sept. 1925). Joined Jodhpur State service as Naib Hakim in October 1925. Served as Naib Hakim Assistant Supdt. Tribute 1927. Judicial Officer Ladnun Thikana (1930-31) Hakim. Registrar Chief Court (1932-39) Judicial Superintendent; Controlling Officer, Sambhar Shamlat Area (Ex-Officio) Kotwal; Officer-in-Charge; First Municipal (Ward-wise Elections 1941). Officer-in-Charge first Representa-

- ... tive Advisory Assembly Elections 1941; Secretary Railwaymen's Grievances Enquiry Committee 1943;
- Mohan Lal Sharma ... B.A., Dip.P.Ed., Physical Instructor J. College, Ju. (See under present staff).
- Mohan Lal Soni ... 'Jigyasu' M.A.,LL.B. Bali; b. 1923; J.C. 1940-44; 1st in Middle Examination; Head Boy Coloin H.S. Sirohi. Editor (Hindi) College Magazine first prize in Kavi Sammelan R.S.I.C.Ts, Udai-  
pur 1943; Prizes in short stories and poetry at Lucknow University; Writer and Poet (Hindi) Pub:—'Antardah' a book of poems; President Hindi Sahitaya Parishad Lucknow University, Now Price Control Inspector, Bali.
- Mohan Lal Tak. ... b. 1917. M.B.,B.S. (Agra) Jodhpur Medical Department.
- Mohan Lal Vyas ... B. A., LL. B., B. A. 1929, Revenue Section, Mehkma Khas.
- Mohan Murari Lal Saxena b. 1920. J.C. 1937-41; Prize for Drama, Qawali in war fate 1940. Medal in Music at R.S.I.C.Ts. at Jaipur; B.A. 1942; Working in A.G.'s Office; Bagar Street, Jodhpur.
- Mohan Murarilal Saxena Sir Pratap High School, Jodhpur.
- Mohan Ram ... b. 1923. J. C. 1940-45; Imp: Forest College Deradun.
- Mohan Singh ... R.R.,B.A.,LL.B. Supdt. Court of Wards, Jodhpur. b. 1905, J. C. 1925-26. Inter from Aligarh University 1927; Allahabad University 1927-31; B.A.,LL.B. 1932, attached to Finance Minister Jodhpur; 1933 Naib Hakim; Asst. Political Secretary shortly after; 1940 Supdt. Court of Wards and Hasiyat Courts and Stamps and Registration; Staff Officer of the Jodhpur Residency. Keen Sportsman—Tennis, Squash, Golf;



		Took part in Literary Society in school and college.
Mohan Singh Barhat ...	b. 1920. B.A. 1941; Double Tazimi Sardar, 1st Bridge Kaviraja House, Kashmir.	
Mohan Singh Kuchawaha	b. 1920; M.A. Eco. Acted as Professor. Traveling Representative Smith Stainstreet & Co.	
Mool Chand Daga ...	B.A. 1940; M.A., LL.B. Advocate, Pali.	
Mool Chand Purohit ...	B.A. 1936; Devasthan Dharampura, Jodhpur.	
Mool Chand Sancheti	b. 1922; B. Com. 1945. Teacher Aggarwala School, Jodhpur.	
Mool Chand Soni ...	B. A., LL. B. Advocate, Court Road, Jodhpur. b. 1907; Passed Inter Arts 1930; B. A. from J. C. 1933; LL. B. Lucknow 1935. Secretary College Music Club; Prefect, Member U.T.C., Member Jodhpur Municipal Board 1937-40. Hobbies:—Photography and Classical Music Indian. Awarded Medal in Music.	
Mool Chand Vyas ...	B.A. 1939; Recruiting Office, Ratanada Road, Jodhpur.	
Mool Raj Dhariwal ...	B.A. 1936; P.W. Office, Jodhpur.	
Mool Singh ...	Railway Audit, Jodhpur.	
Mool Singh ...	B. A., LL. B. Hakim Didwana. b. 1908. J.C. 1927-31; Won Lord Hardinge Gold Medal at Chopasani School 1926-27; Other proficiency rewards; school cricket eleven, troop leader; At College sportsman, represented college cricket eleven for 2 years; capt. college Hockey team 1929-31; General Secretary of the 1st Raj. Inter College Tournaments; Lucknow University LL. B. 1st division 1933; Games Secretary Habibullah Hostel for 2 years; Capt. Cricket, Hockey, Tennis and Basket Ball teams of the Hostel, Member University Yacht Club for two years; Naib Hakim 1933; Hakim and First Class Magistrate, Didwana 1939-40; Dist.	

		Famine Officer, Nagour, Awarded Sanad and special reward. Presiding Officer at Municipal Advisory Assembly elctions held at Jodhpur; Dist. Superintendent Census Merta; awarded a Sanad. Honorary Recruiting Officer Didwana. Awarded a Sanad by the Adjutant General in India 1944. Letter of Appreciation.
Moti Chandra Khivsara		B.Com. J.C. 1938-40.
Moti Lal	...	1924-28; B.A. 1928; (D). -
Moti Lal Mathur	...	Accountant Head Office, Land Revenue Department, Jodhpur.
Moti Lal Kacker	...	M.A.; Rationing Officer, Jodhpur; b. 1921; J.C. 1937-41. B. A. 1941; V. President English Debating Society; Secy. Lit. Association; Prefect; Principal Actor in College Dramatic shows; Open singles champion 1939-41; Won the Principals Tennis Prize 1939; Captain Tennis 1940; college colour; M. A. History Lucknow 1942. II in Order of Merit LL.B. 1943; took part in Social Literary and dramatic activities; 305-306 Sardarpura.
Moti Lal Mathur	...	B.A. Revenue Section in Mehkma Khas.
Moti Mal Bhandari	...	b. 1918; B. A. 1939; M. A., LL. B.: Secretary. Jaipuria College Calcutta.
Moti Singh	...	B. A. 1930; C/o Shri Bada Maharaj Kumar Sahab's Office, Mahkama Khas, Jodhpur.
Mukand Lal	...	Incharge Ice Factory, Jodhpur.
Mukand Lal Mathur	...	B.Sc., G.M.'s Office J.Rly., Jodhpur.
Mukand Lal Mathur	...	B.A. 1920; Head Draftsman Chief Engineers Office, J.Rly.
Mukand Lal Purohit	...	B.A. 1937; Inspector Price Control, Jodhpur.
Mukan Chand Mathur		B. A. 1939; 1st Road Sardarpura. Price Control, Jodhpur.
Mukan Dass Tapariya		b. 1906; B.A. 1927; J.C. 1923-27; B.A., LL.B., Hakim Jodhpur.

- MukatBehari Lal Mathur b. 1926; B.A. 1945; At Calcutta University.
- Munni Lal Vyas ... 1921-26 B.A.,LL.B. Advocate Jodhpur.
- Munishwar Nath Kaul Pt. B. A., LL.B. Tehsildar Sendra. b. 1915; J.C. 1931-32; B.A. from Jaipur; LL.B. 1934; Since Naib Hakim; At present Tehsildar Sendra. Sportsman, Debator and Actor; Capt. Jaipur College Cricket; Thrice best speaker (English) in R. S. I. C. T. Specialist in Shakespearian Acting.
- Munna Lal Dave ... b. 1920; B.A. 1942; Reader Hakim Didwana.
- Murari Dan Charan ... Asst. Teacher, Darbar High School, Jodhpur. J.C. 1926-30; B.A. in 1930; passed also Geography (B.A.) 1939; Got distinction in Sanskrit in Middle Exam; Secretary Marwar Charan Conference; M.C. of Charan Boarding House; for 12 yrs. at Chopasani; Add: Moti Bhawan Udai Mandir, Jodhpur.
- Murari Lal ... Household, Raikabagh Jodhpur.
- Murari Lal ... B.A. Revenue Inspector Banta B.B. & C.I.Ry.
- Murari Lal ... b. 1913; B.A. 1933; Audit Office, Jodhpur.
- Murlidhar Purohit ... Camp Inspector, Nagour.
- Murli Dhar Purohit ... B.A. 1945. Studying Law at Nagour. b. 1922 J.C. 1940-45; Sportsman; Rajputana colour in sports 1942; First prize in Music in R.S.I.C.T. 1941-42. Actor; Gave Megh Dance in aid of Red Cross; Gave flute recitals from Jodhpur Radio; and A.I.R. Bombay; Won special prizes for Music at Nagpur. Add:—Phula Roa Ki Ghati, Jodhpur.
- Murli Lal Mathur ... B. A. Inspector Land Revenue Department; Banta B. B. & C. I. Rly. b. 1902; J.C. 1922. Inter in 1926; B.A. 1929; Persian scholar and English Translator, Archeology Department Jodhpur; As Land Revenue Inspector has held various posts; did very useful work in Famine

in making Fodder arrangements for 40,000 cattle that had collected there; work appreciated by Government; Used to stammer while at college but has by Psychic Practices cured it; has contributed articles on stammering for public benefit. Add:—Nayabas Sanisurji Kathera, Jodhpur.

- Murli Manohar Purohit b. 1923. B.Com 1945. C/o Goverdhanji Purohit Soor Sagar, Bikaner.
- Murli Manohar Vyas ... B. A., LL. B. Advocate, Nowchokai Jodhpur b. 1909; J.C. 1925-29; LL.B. 1931 Allahabad; First class; Second position in the University; Record marks in Law of Transfer of Property Rural uplift worker, Held a number of offices. Hobby:—writing.
- Murli Narain ... b. 1922; B.A. 1945. C/o Mathura Nath ji, Magistrate, Ganesh Ghati Udaipur.
- Mustafa Hussin ... b. 1909; B.A., LL.B., B.A. 1932; Hakim.
- Muthra Dass Mathur ... B.Sc. LL.B. Advocate, Jodhpur.

#### N

- Nag Singh Champawat B.A., J.C. 1936-39 (LL.B.) Hockey player. Naib Tehsildar, Jagir Settlement, Ladnu.
- Nagendra Nath Gupta Electrical Engineer, Calcutta Electric Supply Corporation incharge Princeps Street Station. b. 1901 Inter Science from J.C. Electrical Engineering from B. H. U., Was Engineer in Malaya during war. Was employed in Tata Hydro-electric Co. Bombay. Hobby:—Photography. Add:—46/A Raja Basant Rai Road Rashbihari Avenue, Bally Gunj, Calcutta.
- Nain Mal Jain ... B.A. 1939; LL.B. Vakil, Jalore.
- Nainoo Lal Agarwal ... B.A. 1944; Mehnuabad Hostel, Lucknow.
- Nand Lal Pandit ... B. A. 1914; Secretary to Shri Bada Maharaj Kumar Saheb, Jodhpur; b. 1887; Son of Pandit Ganga Sahai, Late Assistant Engineer, P.W.D.,

and for some time captain of the College Cricket. Joined State Service as Hakim 1915. Appointed Judicial Superintendent and District Magistrate 1929 and District and Sessions Judge, 1933. Member Special Tribunal, 1935. Member Jagirdar's Judicial Powers Enquiry Committee, 1938. Member Public Service Commission, Government of Jodhpur, 1939-40. Appointed Secretary to Shri Bada Maharaj Kumar Sahib 1942.

- Nand Lal Mathur ... B. Sc., LL. B., Asst. Controller of Prices and Supplies, Jodhpur. b. 1908, J.C. 1926-28; Add. 4th Road, Sardarpura, Jodhpur.
- Nand Lal Singh ... B.A. 1935. Manager Lawa State via Tonk.
- Nand Kishore ... B.A., LL.B. Vakil, Jodhpur.
- Nanu Ram (D) ... Supdt. Farash Khana.
- Narain Behari Lal ... B.A. 1944; b. 1922. M.A., LL.B. Lucknow, 1946.
- Narain Dass Birwani ... (1925-29) B. A. 1929; Inspector of Accounts Land Revenue Dept; Jodhpur.
- Narain Prashad Dave ... B.A.; Special Muafi Officer, Jagir Settlement Department. b. 1903; J.C. 1924; Inter. Ramjas College Delhi; B.A. 1926. Allahabad University Previous LL.B. 1927. Served as clerk in the Private Secretary's Office. LL.B. final 1929. Office Superintendent Tribute Department 1931.
- Narain Prashad Mathur B.A. 1926; House Master, Mayo College.
- Narain Singh Kr. ... b. 1927; Matric 1st Division, Distinction in Sc. and Math. and Anatomy; J.C. 1943-45. Inter Sc. Ist Div., Now at Wilson College Bombay for B.Sc.
- Narendra Kumar ... J.C. 1940-42; B. Sc. Punjab, Now Edinburgh Eng. College.
- Narendra Nath Gupta B.A.; Rattan Bhawan, Plot No. 508, Road No. 4 Sardarpura, Jodhpur. b. 1897; J. C. 1915-20. Inter Science 1917. B.A. 1920; Tutor to Raoti

- Maharaj Kumars; Senior Clerk Mehkmakhas 1923. Trained as Jailor at Bareilly and appointed in 1925 Jailor, Central Jail Jodhpur; became Deputy Superintendent 1937. Retired in 1943; served as Asstt. in the Hindustan Construction Co. Ltd. Jodhpur in 1945; now Accountant Rajputana Trading Co., Hobbies:—Photography and Philately.
- Nar Narain Asopa ... M.A. Acting Deputy Traffic Manager Jodhpur Rly. b. 1905; Matric 1923; J.C. 1923-27; Played Football and took part in Sports in College, Joined Darbar High School, Jodhpur as a Teacher; Passed M. A. in Sanskrit in 1933. Proctor Boarding House and Games Superintendent at School; Joined Rly. as A. T. S. in Dec., 1935 and promoted to the present rank in November 1944.
- Narpat Chand Singhvi B. A. 1945. Teacher, Darbar High School, Jodhpur; J.C. 1945; Capt. Hockey II Group; M. R. A. S. Bombay, Hobby:—Penfriendship Add:—C/o Singhvi Kishen Raj Ji ki Haweli, Tripolia, Jodhpur.
- Narpat Rah Bhandari J.C. 1940-42; Inter Commerce; Imperial Bank of India, Jodhpur.
- Narpat Singh Lt. ... b. 1919; Matric 1938; All round Sportsman; Troop Leader; J. C. 1938-41; Sports Hockey, Tug; Actor; college colour; Joined Bikaner Infantry; Graduated O. T. S. Mhow, Commissioned 10th Jan., 1942; Served overseas; seen active service in the Middle east; Promoted Lieutenant Nov. 1944; Decorations Africa Star; Defence Medal and H. H. the Maharja's Accession Medal. Add:—2nd Battalion Bikaner State Infantry. Commandant Idar State Forces.
- Narpat Singh ... Price Control; Jodhpur.

- Narpat Singh Rajkumar Lt. Zalim Niwas, Jodhpur. Hobbies:—Tennis and Painting. All India Squash Champion 1946.
- Narpat Singh Ranawat B.A., 1940 Capt. Football; Customs Supervisor, Bali.
- Narsingh Dass ... B.A. 1940; J.Rly. Audit.
- Narsingh Purohit ... B.A., LL.B., Advocate, Jodhpur.
- Narsingh Raj Mehta ... b. 1922; B.Com. 1945 at Lucknow for M.Com.
- Nath Raj Kalla ... B.A., LL.B., Advocate, Chief Court, Jodhpur. b. 1902; J. C. 1921-23, Capt. Cricket; Joined Police Training School, Moradabad where he had a distinguished career; B.A. from Aligarh in 1928; LL.B. from Allahabad in 1930; Joined the Bar in 1935; Elected Member of Municipal Board, Jodhpur in 1944 and incharge of many Ward-committees. Attorney on behalf of the Tazimi Thikana and several other Jagirdars.
- Nathu Lal ... B.A., LL.B.; B.A. 1934; Additional Naib Hakim Sojat.
- Nathu Ram Mirdha ... B.A. 1944; M.A., LL.B. Lucknow 1946.
- Natwar Lal Kabra ... B.A. 1944 at Ahmedabad Law College.
- Nauratan Mal Bhandari B.A., LL.B. Advocate Bali. b. 1913; J.C. 1929-33 B.A. 1933; LL.B. 1st Class Lucknow 1945; called to Bar; Elected Member J.Rep. Adv. Assembly from Bali in 1941. Address:—Kotri ka Mohalla, Jodhpur.
- Nauratan Mal Johri ... M. B., B. S. Student Grant Medical College, Bombay; b. 1921. J.C. 1939-41.
- Nauratan Mal Singhvi B.A., LL.B. Advocate, Jodhpur.
- Nawal Kishore ... Audit Office, J.Rly.
- Nemi Chand Pataria ... B.A. 1930, Rangmahal, Jain Temple, Ajmer.
- Nem Raj Bhansali ... B.A. 1938; LL.B. Advocate Merta.
- Nenu Ram Dhanadia ... Proprietor, Model Dairy Farm, Jalori Gate, Jodhpur; b. 1919, J.C. 1937-41; Prefect, Secretary Rovers Crew, Social Uplift Worker; Joined Price Control Dept. in 1943 and Rly. in 1944;



left service to expand his business of Dairy Farm; now an approved Army Contractor and Supplier.

- Nihal Chand Jain ... B.A. 1931; Cashier Bharat Bank, Jodhpur.
- Niranjan Chand Bhandari B. A. 1942; Industries and Commerce Dept., Jodhpur, b. 1920, J.C. 1937-42, Joined Mahkma Khas in 1942; Add:—Bhagya Bhawan, Moti Chowk, Jodhpur.
- Niranjan Lal Sharma I.Com.; J.C. 1940-42; Steno in Engineering Office J. Ry., Jodhpur.
- Niranjan Nath Manacha Dr. L.M.P., Etc., Medical Practitioner, Ladnun.
- Niranjan Swarup Mathur b. 1st May, 1895. B.A. from J.C. and Law  
Munshi from Allahabad 1921. Naib Hakim 1922. on special duties in the Settlement Department, in the Mehkma Khas and the Chief Court 1923-25. Accomplished Revenue Settlement of the Sambhar Shamlat area in 1926 and was highly spoken of by Sir D.L. Drakebrockman, the Revenue Member State Council who commended his services to both the Darbars. Appointed Hakim at Nagour 1927 and as Executive Officer of the Sambhar Shamlat Board 1928; In the latter capacity secured an additional revenue of Rs. 25,000/- per annum for sanitation and improvement of Sambhar town by re-appropriating a taxation on Salt bags by personal negotiations with the Northern India Salt Department, Government of India. Appointed Secretary, Revenue Department 1930. Reorganised Cattle Fairs and initiated and organised a new cattle fair at Nagour 1933 known as Ramdeoji's Fair which is becoming very popular; Appointed Superintendent Hawala Department 1935. Commissioner, Land Revenue 1940. In appreciation of services as Assistant

to the Minister-in-Charge, Famine Relief, 1939-40; Awarded local honour of gold and Palki Saropao. Dealt with various departments in addition—Agriculture, Marketing, Locust and “grow-more-food” campaigns 1940-45. Organised Agricultural Exhibition on the visit of H.E. the Viceroy, Lord Linlithgow—“the exhibits and their display much appreciated by His Excellency and the visitors” 1938. Appointed Settlement Officer for revision of Land Settlement of the Khalsa area which was accomplished in 4 years time 1941-44 resulting in slight decrease in rental incidence but increase in revenue by about four lacs by disposal of fallow areas for extensive cultivation. Appointed Officer for Jagir areas October 1945.

Noor Mohammed ... B.Com. 1945; Ahmedabad Law College.

○

Om Dutt Bhati ... Dr. Anaesthetist and I/c Operation Theatre, Windham Hospital, Jodhpur. b. 1906. Matric 1924; J.C. in July 1924; Medical School 1924-28; Jodhpur Medical Deptt. September, 1929; Manager Sumer High School since March 1944.

Om Kumari Joshi ... (Miss) b. 1927, Matric 1942; J. C. 1942-44; Inter Sc. 1944. 1st prize in Music competitions of R.S.I. College Tournaments 1942 and 43; broadcast talks and music from Jodhpur Radio; Was a member of Marwar Silver Thimble Fund Committee; joined the Lady Harding Medical College, Delhi in 1944; On Magazine Committee there; Won Silver cup as a 1st prize for Vocal Music in a Musical Demonstration organised by India Red Cross Society; awarded a prize for the best dissection of the year 1946 in the College.

Om Narain ... Dr. Windham Hospital, Jodhpur.  
 Om Prakash ... B.A., 1945.  
 Om Prakash Bansal ... B.Com., 1945. Now at Delhi in Service.  
 Om Prakash Joshi Dr. Medical Officer, Jodhpur.  
 Om Prakash Kaushik ... B.A. 1945. Umed School, Jodhpur.  
 Om Prakash Sharma ... B.A., 1937. Mehkma Khas, Postwar Reconstruction Officer.  
 Oudh Behari Lal ... J. C. 1918-23. B. A., 1923. LL. B. Advocate  
     Chaturvedi Fatehgarh U.P.  
 Onkar Singh Jodha ... B.A., 1944. M.A., LL.B.  
 Onkar Chand Dr. ... Capt., M. B., B. S., b. 1910, J. C. 1929-31  
     Inter Sc.; M. B., B. S. from Bombay, Commissioned in 1940; Served Overseas; Transferred to Hospital Ship Tairea in 1941; Awarded 1939-45 Medal; Africa Medal & Italian Medal.

P

Padh Krishna ... B.A. 1941.  
 Padam Chand ... Dr. Jail Dispensary, Jodhpur.  
 Padam Chand ... Mehkma Khas, Jodhpur; J.C. 1940-42 I.-Com.  
 Padam Singh Jamader Head Clerk J.L.T.C., b. 1902; J.C. 1923-25; Polo player; Seen active service.  
 Panna Lal Pt. ... b. 1895. B. A. LL. B., J. C. 1915-19. B. A. 1919 Executive Hakim, Sojat.  
 Panna Lal Jain ... J. C. 1934-36. J. Rly. Audit Office Jodhpur.  
 Panna Lal Sankhala ... J. C. 1923-29. B. A. 1929. Economic Development Dept. Jodhpur.  
 Panna Lal Vyas ... J. C. 1937-39 Business, Pali.  
 Panney Singh Rathore b. 1914; J.C. 1934-38; B.A. 1938. Senior Prefect D. H. S.; Scout Leader; Prefect in J. C. Rover Leader, Police Training at Moradabad, 1939; Inspector of Police 1940. Superintendent of Police 1944 Nagour.  
 Pan Raj Bhansali ... B. A. 1930; LL. B. Advocate, Phalodi.  
 Panwar, Chhoga Lal ... Gol Mohalla, Jodhpur.  
 Panwar, Dayal Singh ... M.A., LL.B., b. 1922. J. C. 1937-43; Was on

the editing staff of the school and college magazines. Was a good speaker in English and good Tennis player. Lecturer Jaswant College.

Panwar, Shiv Singh	...	B. A. Mehkmakhas, Jodhpur.
Paras Mal	...	Teacher Rajput School, Chopasni.
Paras Mal	...	Advocate, Jodhpur.
Paras Mal	...	Vakil, Bali.
Paras Mal Mehta	...	b. 1916; B.A. 1939; LL.B. Vakil, Jalore.
Paras Mal Mohnot	...	b. 1917; B.A. 1937; Jaipur Medalist; J. C. 1933-37; Senior Clerk Chief Court, Jodhpur. Add:—Kolari ka Mohalla, Jodhpur.
Paras Raj Mehta	...	J.C. 1937-38; J. Rly. Audit Office, Jodhpur.
Paras Ram Purohit	...	B. A. 1931; Superintendent General Section House Hold.
Paras Ram Purohit	...	Revenue Department, Jodhpur.
Paras Mal Saraf	...	Business, Raja & Co. Chowk, Cawnpore; J.C. 1939.
Pardman Nath Hukku		J. C. 1901-1905; B. A. 1905. Ex. Secretary, Holker Govt., Indore.
Parma Nand Gupta	...	B. A. Ex. Teacher D. H. S. C/o Podar Bafna Sugar Mill, Ganga Nagar, Bikaner.
Parma Nand Sharma	...	B.A. Teacher D. H. S. Jodhpur. Born 1911; J. C. 1933-37; Awarded a Gold Medal for being best pass in Middle from Umaid School; Matric with distinction in Math., Joined Education Department in 1937; Teacher at Chopasani 1938-39; 1940-45; trained in 1939-40 B.A. 1939; Scout Master. Troop Leader and Wood Badge.
Parmeshwari Dayal	...	M.A., b. 1912; J.C. 1929-33 B.A. 1933, Lecturer
Gulgotia		Jaswant College, Jodhpur.
Parpati Wadhwani, Miss		b. 1926, J. C. 1943. C/o Prof. Wadhwani Jodhpur.
Peer Chand	...	B. Com.; J.C. 1938-40; Jodhpur Commercial Bank, Jodhpur.
Phadke, Ramchandra	...	B. Sc., Ph. D., M. R. A. S.; Head of Chemistry
Jaganath		Dept., Rani Parvati Devi College, Swantwadi

- (Deccan State); J. C. 1936-38; Doctrate from Bombay for submitting a thesis on "A New Method for the Synthesis of Polyhydroxy flavours" and was the youngest candidate to have secured the Ph. D. Degree in 1943.
- Phadnis Govind Bhikaji b. 1921; B. A. 1945. Telegraphic Engineering Department Jodhpur.
- Phatak M. D. ... Dr., L.M.P., b. 1922; J.C. 1939-41; Windham Hospital, Jodhpur.
- Poonam Chand Bohra... B. A., 1931; Tribute Department, Jodhpur.
- Prabhakar N. Mairh ... Sojati Gate, Jodhpur. Born 1913; J.C. 1929-31; Inter Science B. H. U. Engineering College 1931-35; passed in 1935; joined Defence Services M. E. S. in 1936 and worked at various places all over India as Electrical and Mechanical Supdt. on Workshops, Waterworks etc. and retired in 1945 as Electrical and Mechanical S. D. O.; Has started his own Timber and Electric Goods Business, P. W. D. Contractor and consultant for water pumping, Electric lighting, Oil expelling and flour mills. A renound Hockey Goalie and Football player.
- Prabhu Dayal ... B. A. Teacher Rajput High School, Chopasni; b. 1908; Matric Dayalbagh 1925. Inter Sc. from Jaswant College; Audit Office; Teacher in 1928. C.T. from Ajmer, B.A. 1935. Hobbies Music and Drawing.
- Prabhu Dayal Gaur ... B.A. 1936; Lately teacher Mahillabagh, now in Mahkma Khas, Jodhpur.
- Prabhu Lal ... M. A., LL. B., J. C. 1918-21. 1921-23. B. A. Hakim (D)
- Prafulla Chandra Parihar b. 1924. B.A. 1945.
- Prahlad Chand Bhandari Moti Chowk, Jodhpur.
- Prahlad Sirya ... J.C. 1933-35; Rly. Audit Office, Jodhpur.
- Prakash Chand ... Hasiyat Court, Jodhpur.

- Prakash Chandra Lodha M.A.,LL.B. Advocate, Jodhpur. B.A. 1942.
- Prakash Chand Calla ... M.A.,LL.B. B.A. 1940.
- Prakash Chandra R. b. 1907. B.A. 1932. Advocate, Jodhpur.  
Mathur
- Prakash Chandra Mathur Tobacco Supervisor, Bali. B.A. 1941.
- Prakash Mal D. Mathur B.Sc. 1945. M.Sc. Student Agra College.
- Prakash Narain Mathur b. 1927. B.Sc. 1941-45. M.Sc. Previous, Allahabad.
- Prakash Saroop Mathur M.Sc. Ex. Publicity Officer—now at A. I. R. Calcutta.
- Pratap Chand Bhandari B. Com. Acquisition Officer Land Revenue Department Jodhpur.
- Pratap Lal Mathur ... B.A. J.C. 1923-27. Mehkma Khas, Jodhpur.
- Pratap Narain Gurtu ... b. 1916. B.A. 1936. Mehkmakhas, Jalori Gate.
- Pratap Singh Captain Kotah Umed Infantry Middle East Forces. C/o Air Base Post Depot, Karachi.
- Prem Dayal Mathur ... b. 1924. M.Sc. Matric I Division. Distinction in Math. & Sc. Inter Science 1938-40. 1st Division 3rd in Board. B.Sc. Jaipur. 15, The Punjab Hindu Hotel Railway Road, Lahore. 1st class First in College; M.Sc. Math. Jaipur Ist Class; Deputy Accountant General, Jaipur State, now for Training at Lahore.
- Prem Dayal Narain ... B. Sc. Eng. 1889, Loco Block. E.I. Rly.,  
Mathur Allahabad.
- Prem Kishore Sharma M.A.,LL.B. Lucknow. Born 1924. J.C. 1938-43. B.A., 1944. Hobbies:—Volleyball, Photography, and Story-writing.
- Prem Shanker Shrimali B.A. 1945. Teacher Udaipur.
- Prem Singh Captain ... Jodhpur Lancer's Training Centre, Jodhpur.  
b. 1915, Distinguished as sportsman at Cohpasni Prefect; awarded Gold Medal as best Athlete of 1936-37; Matric 1937; J.C. 1937, Outstanding Goalkeeper Hockey and Football; Army class; Cadet in Jodhpur Lancers May, 1939;

Has passed 9 Army qualifying courses; promoted Captain. Has served outside the State.

Pukh Raj ... Accounts Section, Land Revenue Department, Jodhpur.

Pukh Raj ... B.A. 1945.

Pukh Raj Mathur ... b. 1919. B.A. 1943. Sub Inspector Police, Jodhpur. (C.I.D.)

Pukh Raj Singhvi ... B.A. 1941. Mehkmakhas, Pol. Sect. Jodhpur.

Pukh Raj Vyas ... B.A. 1942. Teacher R. H. S. Chopasni; Capt. Valleyball 1941-42.

Purshottam Dass ... b. 1922. B.A. 1934.

Purshottam Dass Purohit b. 1898. B.A. 1921. Football. Judicial Superintendent Controlling Officer Sambhar, Samlat Area.

Purshottam H. Dave ... b. 1907; B. A. 1932; Public Prosecutor, Jodhpur

Pusa Ram ... Dr. L. M. P. Windham Hospital, Jodhpur.

Pyare Lal Oza. ... B. Sc. LL. B. Vakil C/o Kishan Lalji Oza, Advocate Fateh Sagar, Jodhpur; b. 1920; J. C. 1938-41; Captain school and member college Volleyball Team B. Sc. from Ajmer; represented the Govt. College in Sports & Volleyball; awarded Volleyball colour of G.C. Ajmer; LL.B. from Indore.

#### Q

Quazi Abdul Jalil ... B.A., LL. B.; Hakim Jaitran; b. 1906; Matric 1925; J. C. 1927-31; B. A., Urdu poet; comic actor and writer, Sportsman; LL. B. Lucknow Home Add: Junibal.

Quazi Jamil Ahmad ... b. 1924; J.C. 1941-45; M. A., LL. B. Student at Aligarh University; Interested in Mushairas & Debates.

#### R

Radha Kishan Bohra ... B. A. 1939; M. A., LL. B. Inside Jalori Gate.

Radhakishan Khanna M. B., B. S. Student Bombay.

Radha Kishan Lohra ... B.A., LL.B., B.A. 1931; Advocate Phalodi. b. 1910, J.C. 1927-37.



- Radha Kishan Tripathi. B. A., LL. B. Secretary State Sailors, Soldiers and Airmen's Board, Jodhpur. b. 2-3-1920; J. C. 1936-41. a good Tennis player and a winner of many trophies in Tennis and indoor games. Joined Government Service in 1943. LL.B. Alld.
- Radha Kishan Vyas ... B.A., LL.B. Head Clerk Council Office. b. 1909; J.C. 1925-29. B.A. 1929; Tapi Baori Jodhpur.
- Radha Mohan ... Bhinmal.
- Radha Vallabh R. ... B.A., M.Com. Lately Agent Jodhpur Commercial Bank Kuchaman City. Born 1916; J. C. 1934-1939; First class First at Marwar Middle, Inter. Commerce and M. Com. Exams.; Distinctions in Hindi, Mathematics and Commerce at Matric; in Stenotyping, Book Keeping and Accountancy at Inter. Commerce Exams. Secretary and later President J. C. Literary Association; won First prize Roy Trophy 1939 and All Marwar Teachers' Elocution Contest 1941; Has published a paper on Financing of Industrial Corporations in India; Sojat Road, B. B. & C. I. Ry.
- Raghava Mal Mehta ... M. Sc. see under surname.
- Raghunath Bora ... Dr. M. B., B. S. Pali, Inter Science from J. C. 1929-31.
- Raghunath Mal ... Kamdar to Maharaja Ajit Singhji Sahib; J. C. 1894.
- Raghunath Puri ... (D) one of the earliest students of J. C. Teacher Darbar High School for 30 years.
- Raghunath Singh ... B. A., LL. B. Legal Remembrance Office; Jodhpur; b. 1919; J.C. 1936-40; Was a member of Hockey eleven in school and college; captained the Hockey Team of the College in 1939-40.
- Raguvar Dayal Gupta... b. 1913; B.A. 1934; Senior Clerk Head Office Land Revenue Department, Jodhpur.

Raghuveer Raj Bhandhari M.Sc. Lecturer in Chemistry Jaswant College.  
Raghuveer Singh Pawar Ratanada, Jodhpur.

Rahat Hussain ... B. Sc., Teacher Darbar High School, Jodhpur.

Raiwat Singh Inda ... Capt. Kuchaman House, Jodhpur. Demonstration Co., Joined Indian Military Academy Dehradun; b. 1919. J.C. 1937-38; was member of the Hockey and Football elevens. Served with the Jodhpur Sardar Infantry.

Raj Singh, Major, ... Commandant, Infantry Training Unit, Jaipur; b. 1909; J. C. 1928-30; represented the College in Hockey, Track and Field events; joined Jaipur State Forces as an Officer cadet served in Gondar Operations in Libya and Italy; Received Star of 1939-45; Africa Star; Italy Star and Defence Medal.

Rajeshwari Kalia ... B. A., B. T. Mrs. Brahm Prakash since 1945; Inspectress of Girls Schools, Ajmer Merwara; J. C. 1933-38; one of the best students, won many literary prizes; Joined Allahabad varsity for M. A. and won two All India Prizes in Short Stories; After receiving training at Allahabad Basic Training College, joined the staff of the Basic College. In 1943 joined the Ajmer Normal School for women as Headmistress and was later promoted to the post of Inspectress of Schools.

Rajeshwar Kumar ... 126, Jaswant Sarai, Jodhpur.

Rajeshwarnath Hukoo B. A. 1935.

Rajeshwar Parshad ... J. Ry., Jodhpur.

Raj Kishen Dugar ... B.A. 1944, Udaipur.

Raj Mal Singhvi ... B.A., LL.B. Dip.L.S.G. Inspector of Panchayats, Jodhpur. b. 1915., B.A. 1940; LL.B. Allahabad 1944 First Div. Gymnast.

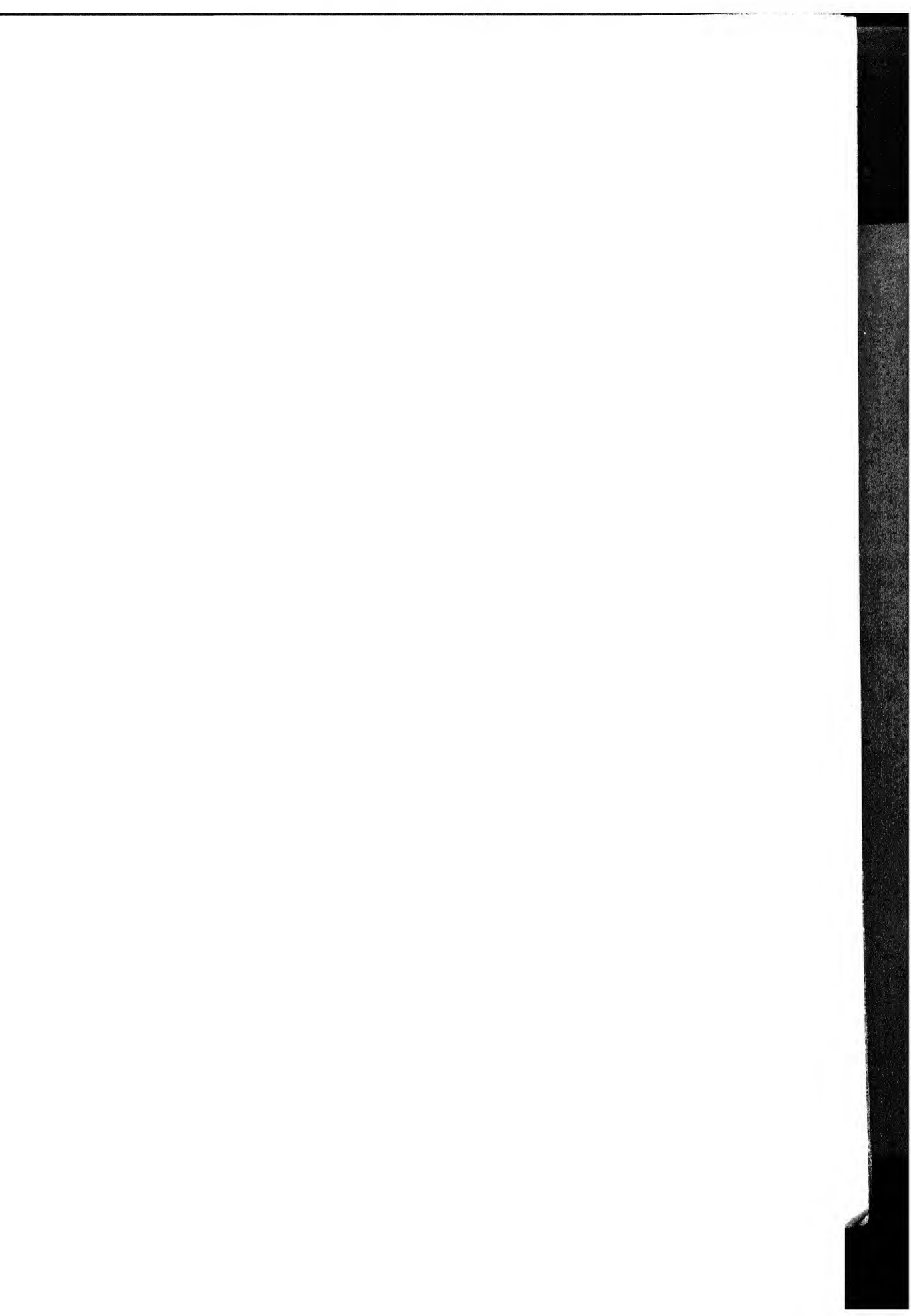
Raj Narain Kulshrestha B. Sc; B. T., b. 1907, J. C. 1925-27; Science Teacher D.H.S., Jodhpur.

Raj Narain Sharma	...	B.A 1938; LL.B. Sardarpura, Jodhpur.
Rama Nand Bang	...	B. A., LL. B., Vakil Parbatsar; b. 1923; J.C. 1939-43. B.A. 1943; LL.B. Nagpur first Class first Gold Medalist.
Rama Nuj	...	b. 1917; B.A. 1941; M.A. English scholar; Poet, Journalist, Delhi.
Ram Chandra	...	B.A. 1942; Office of the I.G.P. Jodhpur. J.C. 1940-42.
Ram Chandra	...	Mehkma Khas, Jodhpur.
Ram Chandra	...	Soldiers' Board, Jodhpur.
Ram Chandra Calla	...	B. A. 1932. Head Master, Mahilabagh, now Inspector of schools, Jodhpur.
Ram Chandra Mantri	...	b. 1922; B. Com. 1945, M. Com. & LL. B. student at Lucknow.
Ram Chandra Mittal	...	B.A. 1941; M.A. C/o Mr. V.S. Gupta, P.W.D. Jodhpur.
Ram Chandra Nagar	...	b. 1918; J.C. 1936. Onwards Grounds Engineer R.A.F.
Ram Chandra Rai	...	B.A. 1944; Price Control, Jodhpur.
Ram Chandra S. Rai	...	B.Com. Senior Clerk, Dept. of Prices & Supplies; b. 1922, J. C. 1940-42; Address:—Suttaron ka Bas, Haddiji ka Nohra, Jodhpur.
Ram Chandra Sankhla		B.A. 1942. P.W. Section Mehkma Khas.
Ram Chandra Soni	...	I. Com. 1941-43; Military H.Q. Office, Jodhpur.
Ram Dan Singh	...	Capt. J.L.T.C. Jodhpur.
Ram Dayal	...	B.A., LL.B. Advocate Didwana; b. 1913; J. C. 1930-34; LL.B. Benares in 1937, Advocate 1939; Address:—Shree Hanumanji ki Sal, Jodhpur.
Ram Dayal Chand Bhandari		b. 1914; J. C. 1930-32; B. Com. 1935; Sportsman Section Superintendent, A. G.'s Office, Address:—Near Tripolia.
Ram Dutt Sharma	...	b. 1917. B.A. 1937.
Rameshwar Gupta	...	B.Com. Secretary Electric Co. C.P.
Ram Jiwan Bhootra	...	B.Com. Mehkma Khas, Jodhpur. b. 1911, Matric

	1930; Inter Com. from J. C. 1932; B.Com. S. D. College, Cawnpore. Scholarship holder at School; Sportsman at College.
Ramesh Chandra Sankla	I.G.P's. Office, Jodhpur.
Rameshwar Dayal ...	B.A. 1942.
Rameshwar Kumar Mutha	Price Control, Jodhpur. b. 1922. J.C. 1941-42. Good Amateur Photographer.
Ramesh Parshad B. Mathur	b. 1924; B.Sc. 1945. Student at Lucknow.
Ramesh Parshad Gupta	b. 1920. B.A. 1939; Imperial Secretariate, Com. Department, Ind. Branch, New Delhi.
Rameshwar Parshad Nagar	b. 1922. Guard J. Rly.
Ram Gopal Sharma ...	B. A. 1940, Clerk Supdt. Post Office, Jodhpur Division.
Ram Jeewan Bhootra ...	Pungalpora, Jodhpur.
Ram Karan Gupta ...	B. Com., LL. B. Advocate, Balotra. b. 1913; Matric 1930 with distinction in Math; J. C. 1930-32; Inter Commerce, Merit Scholarship holder; B.Com. & LL.B. from S. D. College, Cawnpore; Diving: Practising since 1937; Member M. Board: President Sanatan Dharmshala, Balotra. Hobby:—Ocult Sciences.
Ram Krishna Bora ...	Price Control, Jodhpur.
Ram Kishore Kosat ...	b. 1920, B. Com. 1945. Bharat Bank, Jodhpur.
Ram Kishore Mirdha ...	B.A. 1945. At Lucknow for M.A., LL.B.
Ram Kishna Bohra ...	Price Control, Jodhpur.
Ram Kishna Calla ...	b. 1916; B.A. 1940; Musician; LL. B. Advocate.
Ram Lal Agarwal ...	b. 1912; B. A. 1934; Moti Vilas, Ratanada, Jodhpur.
Ram Lal ...	B.A. 1934; (Translator Chief Court) Jodhpur.
Ram Lal Kothari ...	House Hold Department, Jodhpur; J.C. 1932-34; Inter Com.
Ram Lal Mathur ...	B. A. Senior Asst. Inspector; Accountant General's Office; Jodhpur. b. 1913; High School

- from S.P.H. School in 1st div. with distinction in Math; J. C. 1930-34; Scholarship holder in I & III yrs. State Service since 1934. Address:—Khandaphalsa, Jodhpur.
- Ram Narayan Mohonot B. Com. Commerce teacher Sardar High School b.1921; J.C. 1938-41; Co-operative Stores Prize for salesmanship. Social Uplift worker B.Com. from Wardha; Football eleven; chess; Taking M. Com. Final Agra in 1946. Mohonoton ki Pol.
- Ram Nath Chand ... C.E. (Hons.) b. 1923. Assistant Engineer; Dak-Banglow, Hamirpur Distt. Banda U.P.
- Ram Narain Parihar ... Indore Medical School C/o Hari Ramji Inside Mertia Gate.
- Ramnath Ramdeo ... B.A. 1944. Ijlas-i-khas; b. 1921; J.C. 1942-44. Kabootran ka Chowk.
- Ramnath Tyagi ... b. 1923. B.A. 1941. M.A. Meerut.
- Ram Niwas Mirdha ... M. A., LL. B. Naib Hakim, Merta; b. 1924; Matric 1938 from Ajmer; J.C. 1938-40; Allaha-bad & Lucknow Versities; M. A. in Political Science.
- Ram Prasad Vyas ... B.A., LL. B. Advocate Pura Mohalla. b. 1917; J.C. 1934-38; Volleyball; LL.B., B.H.U. Capt. Volleyball; Secretary Hindi Association; Hindi Poet, Member Municipal Board and Patta Committee. Hobby:—Harikirtan.
- Ram Parshad Vyas ... b. 1923; B.A. 1943; Supdt. Clerk Training Centre Ratanada 1944-45. Now teacher at Sambhar High School.
- Ram Raj Bhandari ... b. 1921; J.C. 1940-42; B.A. 1943; Taking LL.B. Final Nagpur 1946.
- Ram Raj Naharata ... B.Com., J.Ry. Audit Office, Jodhpur.
- Ram Raj Vyas ... B.A. 1944. S.S.P. High School, Jodhpur.
- Ram Ratan ... b. 1912; M.A., LL.B., Assistant Controller of Prices and Supplies, Ju. b. 1910; Matric 1930

- Distinction in Math. J. C. 1930-34. College colour in Volleyball. M. A., LL. B. Lucknow 1936. Practised till 1938; Assistant to Govt. Advocate; 1941 Naib Hakim; Police Magistrate 1945 Sept. present post.
- Ram Sarup Gupta ... J.C. 1942-44. B.Sc. Benares 1946.
- Ram Shanker ... B.A. 1944.
- Ram Singh ... b. 1906; B.A. Hakim Barmer.
- Ram Singh ... Mehkma Khas, Jodhpur.
- Ram Singh Lieut. ... No. 54. (Jodhpur) Coy. R.I.A. S.C. Kingsway, Old Delhi. Educated at Chopasani 1930-40; Distinguished in Games, Sports, Scouting and Debates; Drummer in School Band Won the Old Boys 'Association Cup' of the School. J.C. 1940-43. Editor and contributor to the College Magazine. Joined Jodhpur State forces in Sept. 1943; Recd. Training at I.S.F.T. School Indore and O.T.S. Begaum; Commissioned in J.S.F. in Jan., 1945 and Lieut. Transferred to Indian Army in Oct., 1945. Hobbies:—Literature, Music and Shooting.
- Ram Singh Lt. ... Dr. Military Hospital.
- Ram Singh Sisodia ... b. 1922; J. C. 1939-41; Marwar Industries Ltd. Jodhpur. Matric; Inter Com. and B. Com. all in 1st division; Distinction in Math. at Matric and Accountancy in Inter. where he was II in order of merit. Selected as T.I.A., J.Rly.
- Ram Sukh Gupta ... b. 1920; B.A. 1940; LL.B. Advocate Pali.
- Ram Swarup Gupta ... B. A. 1944. M.A., LL.B. Income Tax Officer, Jodhpur.
- Ramesh Chandra Mathur M.B., B.S. Assistant Surgeon Windham Hospital Jodhpur; b. 1922. Matric with distinction in Mathematics; J.C. 1937-39. Inter Science M.B. B.S. from Agra First class, III in order of Merit, Got Silver medal for Anatomy in 1942.





		Joined Jodhpur Government Service in 1945; Permanent Address:—Krishna Kunj, Naya Bas Jodhpur.
Ram Sukh Sharma	...	Dr., I.A.M.C. Medical Active Battalion Indian Command; Tennis Champion; Hobbies:—Photography, etc.
Rana Mal Mehta	...	B.A. 1945; Sojati Gate, Jodhpur.
Ranchor Dass	...	Price Control, Jodhpur.
Ranchor Dass	...	B.Sc. 1945, Teacher Sardar High School Jodhpur.
Ranchor Lal	...	M. Com. Lecturer Jaswant College, Jodhpur. See under present staff.
Rang Raj Mehta	...	B. A. 1940; Mehkma Khas, Political Section, Jodhpur.
Ranjeet Mal Mehta	...	B.A., LL.B. Senior Puisne Judge, Chief Court, Jodhpur. b. 1889. Matric 1905 in 1st div., J.C. 1905-1909, Jodhpur Government service in 1913 as Judicial Superintendent; raised to Chief Court Bench in 1927; after working as Civil Judge and District and Sessions Judge where he won appreciations from Darbar for his meritorious work; A member of Sambhar Shamlat Board for over eight years, and is connected with several public institutions. Keenly interested in the study of religion and has written several articles and believes in 'Plain living and high thinking.'
Ranjeet Mal	...	B.Sc. Teacher D.H.S. Jodhpur.
Ranjeet Mal	...	b. 1925. B.Com. J.C. 1940; Reg: Accountant student, Bombay.
Ranjit Mal Bhandari	...	b. 1925; B.A. 1945.
Ranjit Mal Tatia	...	B.A., LL.B., Vakil Jodhpur.
Ranjit Singh	...	J.C. 1934-36. Electric Dept., Jodhpur.
Ranjit Singh Bhandhari		J.C. 1943-45. Inter Science; Now at B.H.U. Studying Industrial Chemistry.
Ranjit Singh II Rathore		B. A., LL. B. Naib Hakim, Barmer. b. 1913.

Passed Marwar Middle in first division and 4th in Marwar; and Matric in 1st division with distinction in Math. and 2nd in Marwar and won scholarship. Awarded a special gold medal for passing Inter Science in 1st division and 4th in order of merit with distinctions in Physics and Chemistry. Jaipur Gold Medalist in B.A. in 1936; Senior Prefect and Editor; Jodhpur Government Service in 1937 and took his first law degree from Benares University in 1940 with a distinguished record of 77% marks in aggregate, the highest marks upto 1946; Held the important post of the Incharge of war branch Mehakmakhas and appointed Naib Hakim in 1943.

Ranjit Singh Kachwaha

b. 1922. J.C. 1939-41, Inter Science Div. 1st class first, Govt. Scholar for B.Sc. 1st class 1st from Lucknow University 1943. Won four gold medals—1. best pass in the B.A. and B.Sc. examinations; 2. 1st in the Physics group; 3. Most successful B. Sc. pass students; 4. Sportsman student with best academic record. Jodhpur Govt. and University scholarship holder; M.Sc. first class first, 1945, won University gymnastic championship for three consecutive years and 28 prizes. Captain University Gymnastic and University colour holder in Athletics. Govt. of India Scholar at the University of Glasgow. Address:—C/o Ranchoorji Kaga ki-Dandi, Jodhpur.

Ranveer Singh

... L. V. P. (Hons.) P.G. (Bang.); Incharge—Goat Virus Station and Veterinary Laboratory, Govt. of Jodhpur; J. C. 1931-33 Inter-Science; College Dramatic and Tug; Veterinery Diploma from Lahore in 1938; Sportsman and Debator.

- Rao, M.A. ... Executive Engineer, J. Rly., b. 1909; J.C. 1925-28; Matric & Inter. from U. P. Board in I div. Scholarship holder for three years; Tennis Captain & Secretary of the College Dramatic Association and also Cricket & Volleyball player; Joined the Thomson Civil Engineering College Roorkee ( leaving J.C. in 3rd yr ); Obtained the Civil Engineer's Higher Certificate and secured the Thomson Prize; The Survey and Engineering Medal; five Olympic Buttons and the Harcourt Butler Cup for study and sport combined; represented the College in all the games and won seven prizes. Joined the J.Rly. as an Asst. Engineer in 1931 and promoted to Executive Engineer in 1942; was elected an Associate Member of the Institution of Engineers in 1945; Was Incharge of Wagon Assembling Plant of J. Ry. at Hyderabad.
- Rao, M. V. ... M.Sc. London; (B.A. 1932) Jaipur Gold Medalist, Editor Mag.; M. A. Allahabad; Jubilee Gold Medalist; Deputy Auditor, J.Ry. Jodhpur.
- Rao, Uma Nath ... M.M.Sc. Allahabad; A.R.I.C. England; F.C.S. London, M. S. Chem. I. (Eng.) Govt. Chemist P.W.D. Jodhpur; b. 1907; J. C. 1922-24; Post-graduate courses in technical chemical analysis; Metallurgy and Assaying at Bombay Mint; Water treatment and plant management at Paterson's; Applied Bacteriology at Madras; Soil analysis ( New Delhi ) Manures at Indore; was on the J.C. Staff 31-33; Asst. Supdt. Jawaharkhana and Mint Jodhpur. Hobbies Photography, Languages, Forscnic Chemistry. Address:—Shanti Nivas, III Road, Sardarpura.
- Raoof Ahmad Faruqui Teacher Darbar Muslim School, Jodhpur.
- Rashid Ahmad ... Central Salt Dept., Sambhar.

Rashid Khan	...	B.A., LL.B. (D) Ex. Secretary Revenue Department.
Rattan Chand	...	Dt. Customs Superintendent Nagour; J.C. 1917, Appointed Head Clerk, Industrial Census Dept. in 1920, transferred to Customs Dept. where he served as Superintendent Accounts Section and Customs Supervisor and from October 1945 as Dist. Supdt. Customs.
Ratan Lal Seth	...	Sardarpura, Jodhpur.
Ratan Lal Purohit	...	B.A., LL.B. Kamdar and Judicial Officer, Thikana Pokaran; b. 1912; J.C. 1929-33; Chairman Pokaran Municipal Board and Pokaran Public Library.
Ratan Roop Chand Bhandari	...	B.Com. Section-in-charge Shri Bada Maharaj Kumar Sahib's Benevolent Fund and Stenotypist to Tribute Supdt. Jodhpur. b. 1921; Matric 1938 1st Division; J. C. 1938-40; Inter Com., B.Com. Calcutta. Hobby:—Music and Sight-Seeing; Address:—Manak Chowk, Jodhpur.
Rawat Mal Singhvi	...	M. A., LL. B. Singhvi Bhawan, Kuchera, Nagour. J.C. 1939-43. B.A., M.A., LL.B. Luck. 1945; LL.B. 1st div. 6th in order of merit. Hobby:—Stamps and Coin collection, Pen friends. Selected as Naib Hakimi.
Rewat Singh	...	Capt. Sardar Infantry, Jodhpur.
Rewat Singh Champawat		b. 1924; Rajput School; Keenly interested in debates and drama; Represented the school in P. T. Competition; J.C. 1942-44; At present at O. T. S. Bangalore; Interested in Hockey, Football, Swimming and Sports.
Rikhab Chand Bhandari		J.C. 1940. Maufi Office, Jodhpur.
Rikab Chand Singhvi	...	b. 1924. B.A. 1945; M.A. Mathematics student Maharaja's College, Jaipur. Jodhpur State Scholar.
Rishi Kesh Mathur	...	B.A., Senior Clerk, S.P. Barmer; b. 1918. Matric

- 1937; J.C. 1937-41; Rover and Social worker; Radio Engineering; Photography; Shooting. B. A. 1942.
- Roop Ram Vyas ... b. 1918; J.C. 1937-39; Teacher Didwana.
- Roop Singh Bhati ... M.A., LL.B. Advocate, Jodhpur; b. 1919; Educated at R. H. S., Jodhpur; Graduated from the J. C.; obtained M. A. degree in History and LL. B. from Morris College and University College of Law, Nagpur respectively; Participated in the Rajputana Inter College Tournaments for 3 years; Prefect J. C. Hostel 1937-38. Joined Jaipur Bar in 1943 and started practice at Jodhpur from 1944. Present Address:—Paota Lines, Jodhpur. Permanent Address—Umaid Nagar, P.O. Teori.
- Roop Singh Kachwaha B. A. (hons.); M. A., LL. B. Contractor Atma Ram Building, Sojati Gate, Jodhpur. J. C. 1939-41; passed Intermediate in Arts; was Sports Champion successively for two years; awarded Rajputana Colour in Volleyball. Joined Lucknow University; passed B. A. (Hons.) and M.A. (Special) in Political Science and LL. B. Examinations in 1944-45; was Volleyball Captain of the University; At present taking mining contracts in Udaipur State.
- Roop Singh Rathore ... B.A., LL. B. B. A. 1934; Naib Hakim Desuri.
- Roshan Mal Mathur ... B. A., LL. B. Hakim Nagour. b. 1908; J. C. 1926-30; B. A. 1930; Jaipur Gold Medalist; LL. B. Allahabad 1932; won the Lumsden Gold Medal, Sir Henry Richard Gold Medal and Ram Mohan Dey Gold Medal; Asst. in Ijlas-i-Khas in 1933; Noted for noting and drafting; was awarded a prize of Rs 500/- for a note on Bombay dispute between Jodhpur and Sirohi states; Appointed Naib Hakim;

worked as Asstt. Govt. Advocate. Promoted Hakim and 1st class Magistrate; District Famine Officer Jaitaran; a popular officer working on a theory of Philosophy of Justice with reference to conscience and its ultimate source.

# S

- Sadanand ... J. C. 1895-99; B. A. 1899; LL. B. Advocate Lahore.
- Saidullah Khan ... Business; Sojati Gate, Jodhpur.
- Sagar Mal Rathore ... b. 1924; B.A. 1943; Jaipur Gold Medalist; LL. B. (Bomb.)
- Sahs Dutt Joshi ... B.A. 1942; Price Control (Textile) Office; b. 1916; J.C. 1938-42; Volleyball player 1938-42.
- Sahas Karan Mardhana b. 1920; B.A. 1939; LL.B. Vakil, Jalori Gate, Jodhpur.
- Sajan Chand Singhvi ... B. A., LL. B. Advocate Nagour; b. 1905; J. C. 1920-24; LL.B. from Allahabad.
- Sajjan Lal Purohit ... B.A. 1941; Filmstar.
- Sajjan Raj ... B. A.; Mehkma Khas Political Section; J. C. 1930-32.
- Sajjan Raj Bhandari ... B.A. 1940.
- Sajjan Raj Mehta ... Jodhpur Infantry.
- Sajjan Sinha Dhadda ... b. 1902; Matric D. H. S., Jodhpur 1919. J.C. 1919-25; B.A. 1925; LL.B. (Alld.) 1928; Appointed a Magistrate, Indore State. Worked as Assistant Legal Remembrancer and Secretary Legislative Committee in 1934-35. Small Cause Judge, Indore city 1935-37; Officiated as District and Sessions Judge in 1937; and works as a sub-Divisional Magistrate and Munsiff at Garoth and Rampura. Won the Indore State Officers Club First Championship in Bridge Tournament 1934. A member of the Yeshwant Club Indore, the Umaid Club Jodhpur.

Permanent address—Moti Chowk, Jodhpur.  
Present address—Garoth, Rampura, Holkar State.

- Sajjan Singh Mertia ... M. A., LL. B. student, Birla Hostel B. H. U; b. 1922 ; J. C. 1941-45; B. A. 1945 of village Harnawa P.O. Parbatsar.
- Sakha Ram Mahajan ... B.A. 1911.
- Sampat Lal S. Rai ... B. A. 1945; Manager Dak Bungalow, Jodhpur;
- Sampat Mal ... B.A. 1945.
- Sampat Raj Bandari ... B.A. 1937; Business.
- Sampat Mal Bhandari ... B.A., Registrar Chief Court and officer incharge of Elections to the Legislative Council, Jodhpur. b. 1903; J. C. 1920-1924; Joined service as Translator in Chief Court; Appointed Naib Hakim 1930; confirmed as Hakim in 1937; worked more than once as special Magistrate; was Committing Magistrate in famous Mitri counterfeit coins and forged notes cases; and Magistrate forgery Jhabua Adoption and Swindling cases; work appreciated by H.H. the Maharaja Sahib Bahadur; was on special duty in 1944 in connection with Lag Bag diputes; did appreciable work as district famine officer in 1939; received a cash Reward of Rs. 300/- in that connection; was confirmed as a Judicial Superintendent from July 1945.
- Sampat Raj Dave ... b. 1924; B.A. 1945.
- Sampat Raj Mathur ... b. 1911; B.A., LL.B.; Officer Devastan Dharam-pura Jodhpur.
- Sampat Raj Surana ... b. 1919; M. A., LL. B.; 1st class first; Sub-Judge Amnoti.
- Samrath Raj ... b. 1906; B.A. 1927 (1922-27); Asstt. Secretary, Law Dept. Mehkma Khas, Jodhpur.
- Samrath Singh ... Railway Audit Office; b. 1924; J.C. 1942-44.



- Sanghi, Moti Lal ... J. C. 1918-21; Prop. W. I. States Motors, Jodhpur; Business magnate.
- Sanghi, Mukat Behari ... b. 1916; B.A. 1938; LL.B; Muafi Officer, Jagir Settlement, Bilara.
- Sanghi, N. Kumar s/o ... B. A. 1943; Keen Polo player; a good debator  
Moti Lal Sanghi and first President of the Motion Picture Society of College.
- Sanghi, Kanhaiya Lal ... M.L.A. (Bikaner); Secretary, Stores Purchase  
Rai Sahib ... Committee, Bikaner; b. 1890; educated at Bikaner & Jodhpur; Matric from D.H.S.; J. C. 1910-11; joined A.G.G.'s office at Abu and in 1912 entered Bikaner State Service; has held many important offices since then; Has received many Sanads and Cash Awards; two 'Saropaos' in 1918 and 1923; was P.A. to H. H. in 1921 and Personal Secretary for sometime and Asstt. Private Secretary for 8 years; Special Officer Mehkma Khas; Offg. Accountant General; Awarded H. H.'s Golden Jubilee Medal; retired in 1936 but reappointed in 1938 as an Officer on Special Duty and later as the Senior most Secretary to the Govt. in the Finance Department; Offg. Finance Minister from 1.6.1939 to 15.5.1944; conferred badge of Honour; Nominated M. L. A.; Awarded H. H. Accession Medal; Secretary Stores purchase Committee; Actg. General Secretary Mehkma Khas; Director of Civil Supplies and Textile Commissioner and at present Secretary, Stores Purchase Committee, Bikaner.
- Sanghi, Om Prakash ... B. A., Fl./Lt. Released from R. I. A. F on 2.1.46; Pali Rd., Jodhpur; b. 1915; J.C. 1931-36; interested in aviation and got his Private Pilots License in 1932 while in Inter. Commerce; Held charge of the General & Aviation Depts.

of M/s Sanghi Bros. from 1936-40; volunteered immediately at the outbreak of the War; commissioned as a Pilot Officer in 1940 and went to England; was asked to tea by Their Majesties the King & Queen and the Royal Princesses at Windsor Castle on 14-10-1940; Instructor in the R. A. F. School of Bombing and Gunnery in England; flew over enemy territory; posted with Bomber Command Middle East and later with Air H. Q. S. India; Promoted Fl./Lt. on 1-12-1942 and was attached to many important duties—imparting training in dive-bombing and Frontier Warfare; Instructor and Staff Pilot and various other administration duties; has unrivalled experiences in flying and duties connected with it. Hobbies:—Aviation; Old coin collection.

- Sanghi, Sohan Lal ... J. C. 1929-31; c/o Sanghi Bros., Indore.
- Sanghi, Sunder Lal ... b. 1918; c/o Sanghi Bros., Bikaner.
- Sanghi Suraj Prakash ... b. 1919; Asst. Technical Recruiting Officer, Mhow.
- Sangram Singh ... Capt. Kotah I. N. F. M. E. F.; b. 1920; J. C. 1938-40; Joined Kotah State forces in 1940; O.T.S. Mhow; commissioned in 1942; has served overseas in Persia and Iraq from Aug. 1945; At present in Syria.
- Sanwant Mal ... Mehkma Khas, Jodhpur.
- Sanwant Raj Mehta ... b. 1912; B.A. 1933; Legal Remembrance Office.
- Sanwant Singh ... Lt.; J. S. F.
- Sardar Chand Bhandari (D) ... Ex-Judicial Superintendent; Born on 2nd Feb. 1899; J. C. 1916-20; B. A. 1920; Joined Rly. office in 1920; Became Naib Hakim in 1922 and gradually rose to the post of Judicial Hakim; then Municipal Secretary; then City Kotwal and at the time of his death he was the

	Senior Judicial Superintendent of the State. He died on 17th March 1938 by an unfortunate motor accident.
Sardar Chand Bhansali	B. A. 1941; LL. B. Advocate, Jodhpur.
Sardar Mal Bhandari ...	Jawahar Khana.
Sardar Mal Mathur ...	B. A. 1937.
Sardar Mal Vyas ...	C/o M/s Jethmal Mugh Raj Merchants Jodhpur.
Sardar Singh Kumpawat	Lt. b. 1923; J.C. 1939-41; Graduated from Cadet College Bangalore; served overseas with Paiforces; Prefect; joined Bikaner State forces. Address:—Infantry School Saugour U. P.
Sardar Singh ...	b. 1914; B. A. 1934; Late P. A. to Supdt. Court of Wards, Jodhpur.
Saroop Mal ...	Reader Hakim Phalodi.
Saroop Singh ...	Rai ka bagh.
Satish Chandra ...	b. 1921; B.A. 1940. Near Kabutron ka Chowk, Jodhpur.
Satya Deo Arha ...	M. A., LL. B. Superintendent Local Bodies Office, Jodhpur; b. 1914; J.C. 1932-36; M. A. and LL. B. first division from B. H. U; Practised at Ju. and then joined the Reforms Dept.
Satya Deo Arya ...	Dr. Dip. in P. H.; Asst. Director of Public Health Jodhpur; b. 1912; J. C. 1931; Joined Indore Medical School with State Scholarship; L. M. P. from Nagpur in 1935; 1935-39 worked in Windham Hosp. Jodhpur; went to England in 1939 and returned in 1941 with Dip. in P. H.
Satya Narain Bhutt ...	Teacher Vidyaghat; J. C. 1942-44; b. 1922.
Satya Narain Purohit ...	M. A., LL. B; b. 1923; Matric in 1938; and Inter Arts in 1940; and B.A. in 1943; awarded Wattal Sanskrit Prize for highest marks in Sanskrit; M.A. and LL. B. from Lucknow University in 1945; Took a keen part in the Athletic activities of the College.
Satya Narain Sharma ...	B. Com.; Stenographer of the Chief Auditor J.

- Rly. ; b. 1915 ; J. C. 1932-34 ; Inter Com. with distinction in Stenotyping ; B. Com. Allahabad 1936 ; Hobby:—Autographs. Add:—336-c Sardarpura, Jodhpur.
- Sawai Chand ... B.Com. J.C. 1931-33; Accountant I.G.P.'s office, Jodhpur.
- Sawai Mal Bhandari ... 1925-29 B.A. 1929 ; Advocate; Jatabas Jodhpur.
- Sawai Singh Jodha ... b. 1915 ; Sardar Infantry.
- Sayar Chand ... b. 1920.
- Sayar Chand Jain ... b. 1918; B.A. 1938; LL.B. Advocate Daftrion ka Mohalla, Jodhpur.
- Sayar Mal ... Price Control, Jodhpur ; Volleyball Player.
- Sayar Mal ... B. A. 1943 ; Jaipur Gold Medalist.
- Sayar Mal Chowdhry ... Silawon ka Bas, Jodhpur.
- Seeta Ram Harsha ... B. A. 1937 ; Devasthan Dharampura. C/o Lodho ki Gali.
- Shah Goverdhan Lal ... J. C. 1920-24 ; Inside Mertia Gate, Jodhpur.
- Kabra Business Magnate.
- Sham Singh ... Lt. Col. ; J. C. 1925 July to Dec. ; Chief Liason Officer Mil ; H. Q. Jodhpur.
- Shambhu Dass ... B. Com. 1945 ; M. Com. student, Lucknow.
- Shambhu Nath Modi ... 1904-1908 (D) ; B. A. 1904-1908 ; retired Session Judge.
- Shamsher Bahadur Khan b. 1925 ; B. A. 1945 at Aligarh ; for M. A. (Economics) and Law ; First Graduate among Kayam Khani Community of Marwar.
- Shamsher Chand Bhandari b. 1911 ; B. A. 1933 ; Legal Remembrance Office ; Jodhpur.
- Shamsher Kumar Verma B.A.; Oriental Life Assurance Co. Lucknow; b. 1915; J.C. 1931-35; after taking his B.A. degree; Editor 'Navyuga' a manuscript monthly at Lucknow; Preparing for Actuarial Examination; worked in A. R. P. with credit; Interested in various public organisations where he is doing his best 'to serve the Humanity.'

- Shanker Lal ... Near Kotwali Jodhpur; J. C. 1899.
- Shanker Lal Lodha ... b. 1923; B. A. 1944; Military Section Mehkma Khas, Jodhpur.
- Shanker Lal Mathur ... B. A. 1944.
- Shanker Lal Mehta ... b. 1923; B. A. 1944; M. A. Phil. Lucknow.
- Shanker Lal Purohit ... Khas ka Pur, Dargah, Jodhpur.
- Shanker Lal Sharma ... b. 1923; B. A. 1945.
- Shanker Lal Soni ... b. 1921; M. Sc. Lucknow; Cement Co., Jamnagar.
- Shanker Lal Vyas ... B. A. 1905.
- Shanker Mal Mathur ... B. A.; Mehkma Khas, Military Section; J. C. 1938-42; Social Uplift worker, Pachatia Hill Jodhpur.
- Shanker Mal Mutha ... J.C. 1932-34; I. Com; P. W. D. office, Jodhpur.
- Shanker Raj Lodha ... B. A. 1944; Teacher Sardar High School, Jodhpur.
- Shanker Roop Rai ... B. Com.; Stenographer to Settlement Officer and Superintendent, General Section Jagir Settlement Department, Jodhpur. b. 1913; Educated at Sir Pratap H.S., S.D.P. College, Beawar; was in this College from 1929 to 1931 and 1943 to 1945 for Intermediate B. Com. classes respectively; took keen interest in games, social and literary activities; Secretary of the Gibson Hostel, Beawar; contributed articles to College Magazines; took part in College debates; won medal and appreciations in elocution contests; a man with humorous disposition, his humorous speeches at college feasts were commendable; possesses a valuable collections of newspaper cuttings, articles, cartoons etc. systematically arranged; Very popular with Professors and students alike and was known as 'uncle' in the College; an enthusiastic footballer; Captain school teams; Joined State services in 1934; During past

twelve years of Government service; worked in various departments viz., Military Hqs., Land Revenue, Settlement, Agriculture, Marketing, Locust Control, Grow-more-food campaign and Price Control; services appreciated by Government on several occasions; recipient of reward and Sanad by H. H. the Maharaja Saheb Bahadur for excellent work during Famine operations of 1939. Add.— Jalap Mohalla, Jodhpur.

- Shanti Chandra Bafna... b. 1925; B. Com. 1945; Student of R. A. Bombay.
- Shanti Lal Bafna ... B. Com. 1945; J. Rly. Audit Office, Ju.
- Shanti Prashad Joshi ... Store Keeper P. W. D., Jodhpur.
- Sharif Ahmad Querishi b. 1917; B. A. 1936; Hockey First Eleven; Comic Actor; Math. Teacher D.H.S. Sambher.
- Shardul Chand Bhandari Moti Chowk Jodhpur.
- Sheo Dan Mal ... Price Control, Jodhpur.
- Sheo Ji Lal Joshi ... b. 1923; B. A. 1943; LL. B.; Vakil Sanchole.
- Sheo Lal Vyas ... J. Rly. Jodhpur.
- Sheo Ram ... b. 1902; B. A., LL. B.; Deputy Registrar Chief Court, Jodhpur.
- Shimoo Chand ... Land Revenue Department, Jodhpur.
- Shiv Chand Rai ... b. 1913; B. A. 1935; Correspondence Clerk Chief Court, Jodhpur.
- Shiv Dan Mal ... B. A. 1945.
- Shiv Dass Calla ... B. A. 1945; P. W. Section, Mehkma Khas, Jodhpur.
- Shiva Dutt P. Dave ... B. A., LL. B. Advocate, Jodhpur; B. A. 1925.
- Shiv Dutt Joshi ... B. A. 1937; Mehkma Khas War branch; *Nai-Ka-Bar*.
- Shiv Dutt Ramdeo ... B. A., LL. B. Advocate, Jodhpur.
- Shiv Dutt Sharma ... b. 1913; B. A. 1936.
- Shivji Singh Capt. ... Kotah Umed Infantry; Middle East Forces. C/o Air Base Post. Depot, Karachi.

- Co-operative Stores prize ; best Basketball player 1943 ; Secretary Rovers Crew 1941 ; M. A., LL. B. Lucknow 1945.
- Shyam Lal Purohit ... M. A., LL. B. ; Jalap Mohalla, Jodhpur ; b. 1924 ; J. C. 1939-43 ; B. A. ; 2nd in order of Merit in the College ; won many prizes for social service and dramatic performances ; Awarded Jodhpur Govt. Scholarship of Rs 1500 ; Joined Lucknow University and passed M. A. (Hindi) Div. 1st and LL. B. Div. II 1945 ; Hons. Examinations (Prabhakar) Div. II 1943 ; and Punjab University ; Thesis in M. A. on 'Modern Rajasthani Poetry' to be published by the Luck. University in the 'Dalmia Saraswati Series' ; Now doing research work in the Rajasthani Literature for Ph. D. also Practising ; Gymnast at College and University ; Debator in Hindi and English ; Secretary Hindi Literary Society of University.
- Shyam Lal Vaishnava B.A. ; Asst. Commissioner Land Revenue Merta City ; b. 1903 ; J. C. 1920 to 1925 ; Joined Govt. Services after B. A. in 1925.
- Shyam Lal S. Jhamaria (1930-34) B.A. ; C/o Mr. Sohan Lal Jhamaria Private Secretary to H. H. the Maharaja of Bundi.
- Shyam Mohan Nath I. A. O. C. Ordinance Officer (Civilian) ; Central Ordinance Depot., Dehu Road, (Duccan) ; b. Hukku 1922 ; J. C. 1936-40 ; Member Hockey Eleven and President School Literary Association.
- Shyam Mohan Lal Sharma B. A. 1943 ; b. 1912 ; Jodhpur.
- Shyam Sunder Sharma... B. A. 1943 ; Price Control, Jodhpur.
- Shyam Sunder Lal ... B. A. 1944 ; b. 1923 ; J. C. 1940-44 ; got 85% marks in Math. ; State Scholarship holder for M. A. ; Distinction in Science and Math. in Matric ; Inter 1st class ; M. A. Mathematics



Lecturer, Jaswant College. Add.—Chhipa  
Bari, Jodhpur.

Shyam Sunder Lal Gurtoo

S/o Dr. Niranjana Nath

Gurtoo ... B. A. 1914.

Shyam Sunder Lal Parik C/o Indian National Airways Ltd., Jodhpur.  
b. 1914; J. C. 1935-36; All round sportsman  
and volleyball & football player; has won many  
prizes. C/o M/s. Parik Bros., Station Rd.,  
Jodhpur.

Shyam Sunder Parshad

Bhatnagar

... M. Sc.; Lecturer Jaswant College, Jodhpur.  
*See under present staff.*

Shyam Sunder Sharma

B. A.; Senior clerk, Prices & Supplies Dept.,  
Jodhpur; b. 1920; J. C. 1937-40 & 1941-43;  
passed M.A. Previous in Economics; worked as  
Secretary Pareek Commercial Bank Ltd. for  
one year and joined State service in 1944;  
Hockey & Tennis player; Hobby:—Photography  
and Mechanics.

Sidh Roop Rai

... B. A. 1938; Office Superintendent, Public  
Health Deptt., Jodhpur; b. 1914; Educated in  
Sir Pratap High School; took part in debates  
and football; Captain Junior team for 4 years;  
J. C. 1934-38; Joined State service in 1939 as  
Clerk Mehkma Khas; transferred to Price Control  
Deptt. 1942; P. A. to Organising Secretary,  
National War Front (Marwar) 1943-44; Supdt.,  
Textile Section, Price Control Feb. 1945;  
Office Supdt., Public Health Department,  
Jodhpur since November 1945.

Sidheshwar Nath

... B. A. (1894); Retd. Judicial Supdt., Rani.

Singhal, Amarchand

... B. A. 1937; b. 1916; Advocate, Jodhpur.

Singhal, Gajendra Narain

"Gajoo" Sub-Inspector, Police Dept., Jodhpur;  
b. 1921; Matric 1936; J. C. 1936-37; Police

Training at Muradabad in 1938; Capt. Volleyball & General Champion at D. H. S.; Sports Capt. J. C. in 1937 & 1938; created records in High Hurdles (16.8 seconds) and 100 yds. (10.3 seconds) at the Agra University Sports in 1937 and at R. I. S. C. T.; Champion for 7 years in the Shree Bada Maharaj Kumar Sahib's Birthday Sports; has represented Marwar Police in Rajputana Olympics in Sports & Volleyball and Rajputana in All India Olympics Sports in 1940, 1942 & 1944 and was close 3rd in High Jump clearing the same height as 1st and 2nd; has won about 75 prize cups and medals.

- Singhal, Prem Narain ... B.A., LL. B.; Assistant in Finance Secretariat, Jodhpur; b. 1917; Matric 1932; Member Volley ball team; J. C. 1932-37; Captain Hockey 1936-37; colour holder and scout, social worker; Has won prizes in Field Sports; LL. B. Nagpur; Joined Finance Department in 1938. Hobbies:—Outdoor Games etc.
- Singhal, S. N. ... B.A. 1934; b. 1915; C. T. M.'s Office, Jodhpur; Captain Hockey.
- Sita Ram Mathur ... B. A. 1945;
- Sobagh Chander Mathur M. A. LL. B.; Lecturer in English, Jaswant College.
- Sohan Bux Surana ... J. C. 1938; Joined Carmichael Medical College Calcutta, where he secured a 1st class 1st position in I. Sc. Exam. of the Calcutta University in 1941; and is now completing final stages of the M. B. Degree course.
- Sohan Lal ... J. C. 1938-40; M. B., B. S; Now working for M. D. at Bombay.
- Sohan Lal ... Executive Hakim Nagour.
- Sohan Lal Agarwal ... B. A. 1935; 3rd Road, Sardarpura.

- Sohan Lal ... B. A. 1940.
- Sohan Lal Davera ... B. A. 1940 ; Mehkma Khas, Political Section ; b. 1921 ; J. C. 1936-40 ; Captain Basket ball and Best player in 1940 ; Scout and social uplift worker. Add:—Brahmpuri, Jodhpur.
- Sohan Lal Dugar ... Inter 1937-39 ; New India Insurance Co., Cawnpore.
- Sohan Lal Kinvsara ... B. A. 1941 ; b. 1920.
- Sohan Lal Sadhu ... b. 1927 ; J. C. 1939-41 ; J. Rly.
- Sohan Lal Tak Dr. ... L. M. P. ; Windham Hospital, Jodhpur.
- Sohan Lal Chowdhary ... b. 1924 ; B. A. 1945.
- Sohan Lal Mathur ... Shree Bada Maharaj Kumar's Office, Jodhpur.
- Sohan Lal Tapariya ... B. A. 1939.
- Sohan Mal Dungar ... B. A., LL. B. 1932 ; Jaitaran.
- Sohan Nath Modi ... B. A. 1936 ; Advocate Jodhpur.
- Sohan Raj Bhasali ... B. A., LL. B. (B. A. 1930) ; Advocate Jodhpur.
- Sohan Singh Byce ... Lt. I. A. O. C. Company Commander, British and India Military ; Wings in the P.G.D. ; b. 1921 ; J.C. 1936-40 ; LL.B. from Allahabad University in first division ; Selected for an emergency commission from the State training at Dehradun and got his Commission in 1944.
- Sohan Singh Dhamnu... M. A. (Lond.) ; Dayal Singh Library, Lahore.
- Solomon C. Lal ... B. A. ; Office Supdt. General Manager's Office, J. Rly. Jodhpur ; b 1905 ; J. C. 1923-25 ; B. A. 1925 ; Has compiled a book 'Radient Gems of the Thought' ; Urdu Poet 'Rafiq'. Add:—432, Sardarpura.
- Sudh Karan Charan ... M. A., LL. B. ; Assistant to the Legal Adviser, Ijlasikhas ; b. 1916 ; Matric in 1930 ; J. C. 1930-34 ; Prefect Rover Scout ; awarded College colour in debates ; and prizes for essay ; Editor and Secretary Social Gathering ; LL. B. Ist Class in 1936 and M. A. Hindi II division in 1937 from B. H. U. ; Represented the law

College in all India debate and won the trophy in 1936; Thesis on Devotional poetry of Rajasthan for M. A.; and working on Dingal poetry for D. Litt.; Published many articles in leading Hindi Journals; Joined Ju. Govt. service in 1937; Secretary A. I. Charan conference 1937-45; Editor 'Charan' and is on many other community bodies; worked as Reader C. A. B. and State Assembly; at present is also Officer I/c Statistical Postwar Reconstruction Dept. Address:—Raipur House, Jodhpur.

- Subh Karan ... B. A., LL. B.; Naib Tehsildar Jagir Settlement Didwana; b. 1920; J. C. 1937-41; B. A. 1941; Sports champion 1941 Hockey; LL. B., 1943 Agra; praised for some time. Home Add.:—Panchatia P. O. Binwali.
- Sugan Rai ... B. A. 1931.
- Sujjan Singh Mertia ... B. A. 1945.
- Sukhan Mal Mathur ... B. A. 1940; Publicity Officer, N. W. F. Abu.
- Sukh Deo Charan ... B. A., LL. B.; Advocate Udai Mandir, Jodhpur.
- Sukh Deo Mirdha ... B. A., LL. B.; Judicial Hakim Parbatsar; b. 1912; Matric in 1928; J. C. 1928-32; after taking B. A. degree and LL. B. in 1934; Became Naib Hakim in 1936; A keen and consistent student throughout.
- Sukh Deo Narain Lala B.A., LL. B.; Judge, Chief Court, Jodhpur; b. in Sammat 1945; He studied for two years at the J. C.; B. A. from Canning College, Lucknow; Law from the Allahabad University and practised at the Bar in British India for about two years; In January 1916 he was appointed Registrar, Chief Court and Government Advocate in 1923; He also worked as Joint City Magistrate and Additional Civil Judge; As Government Advocate he creditably

conducted the notorious Jodhpur Govt. Treasure embezzlement case and various other sensational cases ; He was appointed District and Sessions Judge in 1930 ; He worked with conspicuous ability on the Bakiat and Customs Tariff Committees and as President of the Special Land Rent and Lagbag Committee and Central Lagbag Committee ; His services in connection with these committees were highly appreciated by His Highness the Maharaja Sahib Bahadur ; He was elevated to the Chief Court Bench in 1933 since then he has been working as Puisne Judge No. 2 ; He is also the permanent chairman of the Statutory Law Committee.

- Sukhpal Chand Bhandari B. Com. ; C/o Dhada & Co. P. O. Box 2274 Bombay ; b. 1924 ; J. C. 1942-44 ; Captain Sardar School and College Volleyball Teams ; Rajputana colour ; studying Registered Incorporated Accounts courses at Bombay.
- Sukh Raj Mehta ... B. A., LL. B. ; Judicial Officer, Thikana Ahore ; b. 1918 ; J. C. 1933-38 ; Captain for 5 years school Football and outstanding Sportsman ; Capt. College Football, Prefect Debator, won Championship cup in Sports and many medals ; awarded Rajputana colour ; Actor Public speaker.
- Sukh Raj Purohit ... B.A. 1937 ; S.S.P. High School ; Jalap Mohalla.
- Sukh Raj Vyas ... B. A. 1941 ; Rly. Audit Office.
- Sukh Ram N. Mahajan J.C. 1906-11 ; B. A.
- Sukh Sampat Raj ... B. Com. ; b. 1922 ; Matric 1941 ; B. Com. 1945 ; Captain Sardar School 1941 and college volleyball Teams 1945 ; Awarded Rajputana colour and star ; Secy. College Tiffin Committee 1945 ; Assistant teacher D. M. S., Jodhpur.
- Sultan Mal Jain ... B. A. 1939 ; Barmer.

- Sukhviri Singh Gehlot ... M. A.; M. A. LL. B. student Mahmudabad Hostel, Lucknow University; b. 1924; J. C. 1939-40; and 1942-43; Joined R. I. A. F.; got special B. A. Degree; Vice-President Hostel Union and writes articles in Hindi. Address:—Gahlot Bhawan, Inside Mertia Gate, Jodhpur.
- Sultan Singh Deora Capt. B. A.; No. 54 (Ju) Coy. R. I. A. S. C. (G. T.); b. 1916; J. C. 1933-37; B. A. 1937; LL. B. from Benares in 1939; and joined the Police Department; taken as 2/Lt. R. I. A. S. C. in 1940 and became Capt. the same year; Went overseas with his unit; and is interested in the study of law; Now Executive Hakim, Bilara.
- Sultan Singh Major ... Deputy Assistant Quarter Master General, 165, Deolali Sub-Area; J. C. 1931; Cadet Sardar Risala 18-4-1931; Commissioned on Sept. 1934; passed Dehra Dun Military Course with credit in 1934 and has passed 14 other army courses with excellent results including Staff College, Quetta; Served during the 6 years of war at the H.Q. S. of 19 Ind. Div., 20 Ind. Div. and 25 Ind. Div.; Has held various appointments in the Jodhpur Lancers and was second in command for 10 months in J. L. T. C.; when he took charge of the present appointment at Deolali.
- Sultan Singh Sandhu ... B. A. 1942; Police Office Jodhpur; b. 1920; J. C. 1939-42; passed Prosecution Exam. from Allahabad; M. A., LL. B. Previous Nagpur; writing a thesis on "Rajputs Indian History."
- Sumer Chand Bhandari B. A., LL. B.; J. C. 1925-29; Advocate Sonaron Ka Bas, Jodhpur.
- Sumer Dan ... B. Sc., LL. B; Public Prosecutor, Jodhpur.
- Sumer Mal ... B. A., LL. B. Advocate, Desuri.



- Sumer Mal Mehta ... B. A., 1933; LL. B. ; Court Inspector Jodhpur ;  
Ex-Excise Superintendent.
- Sumer Raj Daga ... B. A. 1937, LL. B., Advocate Pali.
- Sunder Lal ... B. A., LL.B., Advocate Ghoron Ka Chowk,  
Jodhpur.
- Sunder Lal Jangid ... B. A., b. 1921 J. C. 1937-41; Has very useful  
hobbies of sketching, cartooning, painting  
and drawing etc. working in General Manager's  
Office, J. Rly.
- Sunder Lal Kothari ... J. C. 1925-29; B. A.; Ghoron Ka Chowk,  
Jodhpur.
- Sunder Singh ... Teacher, Rajput High School, Chopasni.
- Suraj Bux Sharma ... B. A., LL. B. Supervisor Customs, Didwana  
(Marwar); b. 1913, J. C. 1913-17; LL. B. from  
B. H. U.; Hockey player; Add:—Badu Marwar  
Dist. Parbatsar.
- Suraj Bux Surana ... B. A. 1935; b. 1913.
- Suraj Karan Mathur ... Joint Kamdar to Col. Maharaja Dhiraj Shri Ajit  
Singhji Sahib; b. 1912; J. C. 1930-32; Inter  
Commerce; Was Executive Asst. in the marriage  
of Shri Maharaj Kumar Sahib and was awarded  
a Sanad and prize. Add:—112, 1st Road  
Sardarpura.
- Suraj Karan Parikh ... B. A. 1934; J. C. 1929-34; Captained the  
Volleyball team and got colour at the Rajputana  
Tournament; Joined the Finance Department  
in 1935 and is working as a Section Supdt.;  
Secy. U. C. C. S., Jodhpur.
- Suraj Mal Dugar ... M. B., B. S. Student at Calcutta.
- Suraj Narain Baliya ... B. A. 1944; b. 1921; Teacher Ladnu.
- Suraj Prakash Singh ... B. A.; Inspector, Excise & Salt Dept. Barmer;  
Solanki b. 1920; J. C. 1937-41; B. A. in 1941; Prize  
in Essay Competition; Translator in Publicity  
Dept. in 1942-43; Sub-Editor 'Chowdhri';  
Announcer, Jodhpur Radio and standby Artist;



Clerk Mehkama Khas in 1944 then Tobacco Supervisor. Add:—Gulab Sagar Canal.

Suraj Raj Calla S/o Mr.

Nath Raj ... Indore Medical School.

Suraj Raj Vyas

... B. A. Visharad ; Supdt. Home Section Mehkma Khas, Jodhpur ; J.C. 1923-27 ; Prize in Literary Competition and humours speeches ; Interested in Debates and Social Up-lift work ; has edited a No. of books written by Late Mahatma Anand Swarupji "OM" and has many other books to his credit ; General Secretary of Local Hindi Organisation.

Surat Raj Surana

... B. A. 1941 ; B. A., LL. B. ; b. 1919 ; Vakil, Jodhpur.

Suresh Chand

... C/o Suresh Chand & Co. Sojati Gate, Jodhpur.

Suresh Chander H.  
Mathur

... M. A., LL. B. ; Naib Hakim Desuri ; Brilliant School and College career ; Jaipur Gold Medalist ; Social Uplift worker ; Senior Mate Rover's Crew ; Debator ; President English and Hindi Debates ; College colour in debates and Secretary Literary activities ; Editor Magazine ; won many prizes in Literary competitions ; Captain Tenikoit ; won many Cups ; Prefect and member dramatic club here and organised dramatic club at S. D. College Cownpore, where also he held a number of Offices.

Tej Behari Lal Mathur

B. A. ; Teacher Darbar High School, Jodhpur ; Brilliant School career ; J. C. 1929-31 ; B. A. ; Jaipur Gold Medalist ; - alround Sportsman ; Member Circket, Football, Tennis and Sports teams ; Captain Volleyball Team and Indoor games champion. Joined Education Deptt. in 1932 ; was in Mayo College Staff 1944-45. HOBBY:—Bridge.



- Tak Annant Ram ... C/o M/s Tak Bros., State Photographers and Artists Jodhpur; b. 1909; J. C. 1931-32; Leader College Rover Crew; After leaving College took up business; Later took up an appointment as Senior Health Inspector in P.H. Dept.; was Officer in charge N. W. F. Exhibition Train to Rajputana and is associated with Health and other Shows and Exhibitions. Hobbies:—Photography & Travelling.
- Takhat Raj Singhvi ... B. A. 1938; LL. B; Advocate, Manak Chauk, Jodhpur.
- Takhat Singh Ranawant  
Kr. Sande Rao ... B. A. 1942; M. A.
- Tarak Prashad Vyas ... Bhinji ka Mohalla, Jodhpur.
- Tatke, Gangu Shripad  
(Mrs Falnaker) ... J. C. 1934-36; C/o Mr. M. V. Falnaker Care-taker Central Govt. Buildings, Queens Road, Bombay.
- Tatke, Indu Mati Shripad (Miss) M.B., B.S.; Dr. Umaid Hospital, Jodhpur; Matric 1938; Debate and music prize; J. C. 1938-40; M. B., B. S. from Delhi 1945; Second in Merit.
- Tatke, Jhanavi  
(Mrs Deosthali) ... J. C. 1935-36; C/o C. B. Deosthali Esq., B. E., State Engineer Samantwari District Ratnagiri.
- Tatke, Nalini (Mrs. Navri) J.C. 1934-35; C/o V.V. Navere Esq., B. E., District Engineer, Surat.
- Tatke, Madhusudan  
Shripad ... Studying Electrical Engineering at I. I. Sc. Bangalore; Matric 1940; First Class First among Students from Jodhpur; Distinction in Mathematics and Science; J. C. 1940-42; Inter Sc., First Class First among students from Jodhpur; Distinction in Physics and Chemistry; 3rd

- position in the Board; B.Sc. Bombay First class with Distinction First (Physics); R. H. M. Prize worth Rs 330/-.
- Tej Bux Surana ... B. A., LL. B., Advocate, Jodhpur; b. 1905; was deprived of parental care when only of 10; passed R. M. S. Exam. in 1920; Matric and B.A. Examination in 1926 of Allahabad University; Always secured merit positions and scholarships and a Gold Medal for merit in B. A.; LL. B. Exam. of Allahabad University in 1928 in 1st division; has been on the Rolls of Hon'ble the Chief Court Bar at Jodhpur, since then for over 18 years Municipal advocate.
- Tej Mal Surana ... b. 1918; J. C. 1940-42; Inter Commerce.
- Than Chand Mehta ... B. A., LL. B., Advocate Jodhpur; b. 1908; J. C. 1925-27; Inter left to become a teacher; B. A. 1929; Head Master English Middle School, Barmer; LL. B. Allahabad 1931 First Class; Joined the Bar 1944; President Bar and President Municipal Board Jodhpur, May, 1944; Convenor of the Appellate Committee.
- Thattey, Yashwant Vasudev ... b. 1916; Vetrinary Assistant, Jodhpur.
- Tikam Dass Bhatia ... C/o Seth Hira Nand U. Bhatia, Karachi.
- Tikam Dass Purohit ... B. A. 1927; Travelling Inspector in Accounts, J. Rly.
- Tikam Dass Purohit ... B. A. 1944; Mehkama khas, Political Section, Jodhpur.
- Tribhuwan Nath Kacker B. A. 1929; J. C. 1925-29; b. 1907; Deputy Supdt. Police; Died 1944.
- Tripura Dass Mathur ... M. A., Mehkama khas; b. 1907; Matric from Sir Pratap H. S. 1925; Intermediate Science from Udaipur 1927; B. A. from J. C. 1929; After serving as a teacher for a few months in Shri Sumair Pushtikar High School joined State

Service as a clerk in Tribute Department, later transferred to Mehkmakhas; M. A. Nagpur 1934; Hobby: Homoeopathy and Nathuropathy; contributed articles to "Home and Homoeopathy" and "Hahnemannian Gleanings", Calcutta and other papers. Address—Singhpur, Bherunji-ki-Pol, Jodhpur.

Tulsi Ram Suthar ... b. 1921; B.A. 1941; B.A. 1942; Director of Industries Office.

Tulsi Ram Moondava ... B. A., LL. B., Didwana.

# U

Udai Bhanu ... B. A.; Teacher Darbar High School; b. 1908; Matric 1926; Joined J. C. 1926; B. A. 1931; Member Football Team.

Udai Raj Bissa ... Mehkma Khas, Jodhpur.

Udai Raj Kachhwaha ... B. A. 1937.

Udai Ram ... B.A.; C.T.M.'s Office.

Udai Singh Charan ... M. A. LL. B. Custom Supervisor; J.C. 1934-38; Interested in Rajasthani Literature; B.A. 1938; M.A. in Hindi 1942; working on Thesis on Famous Living Charan Poets.; LL. B. First Div. Address:—Pilwa House.

Udai Singh, Chauhan ... B. A. 1938; b. 1918.

Udaya Kishan Vyas ... B.A. 1941; b. 1923. Bhimji ka Mohalla, Jodhpur.

Udaya Nand Sharma ... Accountant Rly. Audit Office; b. 1915; J.C. 1933-37; Inter Commerce with Distinction in Shorthand and Typewriting; B.A. '37; Awarded J.Rly. Jubilee scholarship for registered accountant course which he passed from Sydenham College Bombay with distinction in 1938; Passed junior examination in Accountancy in 1941 from Allied School; Volleyball player; College colour; Joined the J. Rly. as Accountant in 1941; Registered Accountant and Auditor of Companies. Add:—Jaswant Bhawan, Jodhpur.

- Ugam Raj ... Price Control Office, Jodhpur.
- Ugam Raj Bhandari ... B.A., LL.B.; Advocate Chief Court, 6 Ralla Ram Building Jodhpur; b. 1920; J. C. 1933-36; Inter Arts; Joined B. H. U.; B. A. 1939; M. A. Political Science and LL. B. 1941; University delegate to political conference at Lahore in January 1940; represented the Jodhpur old Boys of the B.H.U. at its Silver Jubilee in Jan. 1942; called to Bar 1941; Advocate 1944. Hobby:—Social Service.
- Ugam Raj Bhansali ... B. A. 1939; LL. B. Advocate, Jodhpur.
- Ujwal, Budh Karan ... b. 1925; B. Com. 1945; Teacher Darbar High School, Sanbhar.
- Ujwal, Hetudan ... M.A., LL.B.; Revenue Secretary and Secretary Public Service Commission; b. 1900.; Matric 1917. J. C. 1917-19.; got rest of his degrees from Allahabad; Joined State Service as Assistant Superintendent Rakh in 1926; Hakim 1933-37; Judicial Superintendent 1937-43; Secretary P. S. C. since 1940.
- Ujwal, Jait Dan ... B. A. 1932; Assistant Director Local Bodies, Jodhpur.
- Ujwal, Kailash Dan ... B. Sc. LL. B.; Advocate, Parbatsar.
- Ujwal, Lal Singh ... M. A., LL. B.; Asst. Traffic Supdt., J. Rly.; b. 1923; Ist Literary Colour Holder of D. H. School, J. C. 1938-42; Inter. with distinction in Logic and 1st at B.A. Exam. and got Jaipur Gold Medal; At the college he was Prefect; President Literary Society; Capt. Tennis; President Students Union, Editor. At Lucknow University—Ist div. and 2nd in order of merit in M.A. (Phil.) and 1st div. in LL. B. (at Prev. & Final); won Debates Trophy and Tennis Cups; Awarded Fellowship of the Luck. Varsity for Ph. D. and was offered Lecturership by the



University ; stood 1st in the competition exam.  
for Naib Hakim and for A. T. S.

- Ujwal, Magh Raj ... b. 1919 ; B. A. 1942 ; M. A. LL. B. Advocate,  
Jodhpur.
- Ujwal, Sanwal Dan ... M. A. ; Registrar Co-operative Department,  
Jodhpur ; b. 24th Dec. 1911 ; Matric 1927 ; At  
the College had a good alround career ; Repre-  
sented the college for two years in Debates ;  
Awarded Rajputana colour ; Was Secretary and  
then President of the Literary Association ;  
Secretary of the Dramatic Club and was judged  
the best actor (both in Hindustani and English  
Dramas) ; Rover leader and topped all the open  
General Knowledge Examinations held and won  
first prize in the open Essay Competitions ; was  
a Prefect ; After passing out of the college and  
studing for a year at the Bombay School of  
Economics and Sociology joined the Lucknow  
University and passed M. A. in Economics in  
1936 in first division standing First in order of  
merit ; Wrote a thesis on "Social and Economic  
Life in the Thar Desert" which was judged to  
be the best thesis of the year and was awarded  
two gold medals by the University ; Was sent  
to the Punjab for Co-operative training and  
joined Jodhpur Government service in June  
1937 as Inspector Co-operative Department ;  
Was appointed as Emigration Officer in 1939-40  
and put in charge of all famine operations out-  
side Marwar Services ; were recognised by the  
award of a Sanad from His Highness, a '*Ghora  
Saropao*' and cash reward ; Was appointed as  
Registrar Co-operative Societies in April 1941 ;  
Was sent out in 1942 as special Officer in con-  
nection with Labour Recruitment to settle



- matters with the Army Authorities at Delhi and the Eastern Command (Bengal, Assam etc.); Services again appreciated by the Government.
- Ujwal, Zorawar Singh b. 1926 ; King Edward Medical School, Indore.
- Ukh Chandar Jain ... B. A. 1938 ; LL.B.; Advocate, Bhinmal.
- Umaid Chand Patwa ... B. A. 1937.
- Uma Charan Gaur ... B. A. 1943 ; M. A., LL. B. ; Pleader, Jodhpur.
- Uma Shanker Gaur ... M. A. ; Lecturer, Jaswant College.  
*see under present staff.*
- Umaid Singh, Captain... b. 1922 ; Ed. Chopasani ; J. C. 1937-39 ; Army Class at Chopasani Jodhpur Lancers ; Indian Military Academy Dehradun 41-42 ; Commissioned 1942 in Jodhpur Lancers ; Visited Middle East. Hobbies:—Travelling, Racing & Flying.
- Umrao Chand ... Health Dept., Jodhpur.
- Umrao Chand .. B. A., LL. B. ; Advocate, Jata Bas, Jodhpur.
- Umrao Chand Mehta ... B. A., LL. B. ; Naib Hakim, Balotra ; b. 1920 ; J. C. 1937-41 ; Inter Com. 1939 ; 1st prize in Commerce ; B. A. 1941 ; LL. B. (B. H. U.) in 1st div. in 1943 ; getting Sapru Prize ; Joined Bar at Phalodi ; Add:—Bhiction ka Bas, Jodhpur.
- Umrao Chand Pareek ... C/o M/s. Pareek Bros. ; Station Rd. Jodhpur.
- Umrao Chand Pareek ... B.A., LL. B.
- Umrao Chand Purohit ... Rly. Loco Accts. Office, Jodhpur.
- Umrao Mal Bohra ... B. A. ; Jodhpur Municipal Office ; J. C. 1938-42 ; B. A. 1942 ; awarded Wattal Sanskrit Prize ; Good Gymnast ; Diploma in Local Self Govt. Bombay 1944. Hobby—Social Service ; Add:—Bohron ki Pol, Jodhpur.
- Umrao Mal Vyas ... B. A. 1931 ; Judicial Officer.
- Umrao Mal ... B. A. 1942.
- Umrao Singh ... B. Com. 1945 ; Tobacco Supervisor, Jodhpur.
- Updesh Narain Mathur M. A., LL. B. ; Naib Hakim, Pali ; b. 1920 ; J.C. 1936-37 ; Editor College Magazine.

- Utsava Lal ... B.A., LL. B.; Advocate Chief Court, Jodhpur; b. 1913; J. C. 1921-24; B. Sc. 1926; LL. B. 1928 (Allahabad).
- Uttam Chand Bhandari Advocate, Jodhpur.
- Uttam Chand Sharma ... B.A. 1939; b. 1913.

V

- Vallabh Chand Bhansali B. A. 1936; b. 1918; J. C. 1932-1936; Secy. Literary Association 1936; social worker; working in A.G.'s office.
- Veer Narain ... B. Com. 1944; Bank Service Agra.
- Veer Singh Capt. ... B. 1919; J. C. 1937-40; Joined Kotah State Forces in 1940.
- Vijai Karan Arha ... B.A., LL.B. Judicial Officer, Ghanerao Thikana; b. 1920, very bright School career; Matric 1st div.; 2nd in D. H. S.; Puri Medal Elocution; J. C. 1936-40; 2nd Class in College; LL. B. Agra College 1st Class; Highest marks in Mohd. Law; Hobby—Music.
- V. Pancheta Bhinwalia B. B. & C. I. Rly.
- Vijai Narain Calla ... B. Sc., 1945.
- Vijai Prakash Gupta ... B. A. 1942; b. 1922; C/o R. G. Govil Esq. 26, Middle Rd. Cutallery, Calcutta.
- Vidhya Prakash ... B. A.; Engineering Deptt.; B. K. Rly. Bikaner.
- Vijai Singh Bhanwar ... of Thikana Siriyari; P. O. Phulad Ju. IInd Class Magistrate, Judicial Department on deputation as Tehsildar, Jagir Settlement, Merta City; b. 1920; Matric 1937, Jaswant College 1937-41; Senior Prefect and President Debating Society at College, LL. B. from Allahabad in 1943. Won 1st Prize at University Law Society Debate.
- Vijai Singh Kachwaha M. A., LL. B.; Asst. Marketing Officer Central Agricultural Marketing Deptt. Govt. of India Delhi; b. 1920; J. C. 1936-40, President Social League Mandore 1938-40; M. A. (Eco.), LL. B.

- Lucknow 1942, Thesis on "Economics of Animal Husbandry in Marwar" for M. A. and working on the same topic for Rajputana for Doctorate.
- Vikram Singh Kr. ... b. 1919; Mayo College from 1932-37, Played in the First team of all the games, Viceroy's medal for all round merit, Diploma in 1937; passed the Senior Cambridge Examination with credit and joined the College in 2nd yr. Sc. but had to join state service in 1942; Now P. A. to Manager J. Rly. Jodhpur.
- Virendra Singh Kachwaha Teacher Sumer High School, Jodhpur.
- Vishwa Deo Purohit ... B. A. 1937; C. T. M.'s Office, Jalab Mohalla, Jodhpur.
- Vishnu Lal ... Inter from Jaswant College, Incharge Stationary at Jaipur.
- Vishnu Mitra Saxena ... B. A., b. 1914; Matric 1932; J. C. from 1932-37; Volley Ball first team. A marked comic actor and a poet at every excursion. State service in the Finance Dept. and now senior clerk in Accountant General's Office.
- Vishva Nath ... M. A.; b. 1923; J. C. 1938-42; College Dramatics, M. A. Allahabad; LL. B. Allahabad (C/o Dr. Prem Nath Amroha.)
- Vishwa Nath Pareek ... 1937-40; Post Office, Jodhpur.
- Vithal Balwant Pathak B. A. 1921; II Division.
- Vridh Roop Rai ... Dr.; b. 1905; J. C. 1923-24; L. M. P. Indore 1924-29; joined Jodhpur Medical Deptt. as S. A. S.; Incharge Outdoor Deptt; at Windham Hospital Jodhpur 1935-43; now working as Rly. Doctor.
- Vyas, Magan Rajji ... Superintendent Central Jail; Jodhpur.
- W**
- Wadedker Dattatriya ... B. A.; b. 1895; J. C. 1914-18; B. A. 1920; Head Master D. H. School Sambhar; Pub. Geogra-  
Vishwanath

- phy of Marwar and India in two Volumes and school series.
- Wahidullah Khan ... B. A.; b. 1903; joined J. C. in 1921; Magistrate and Hakim upto 1940; Secretary, Revenue Deptt; and Secty. Old Boy's Association; Now Supdt. Tribute Department, Jodhpur.
- Wattal, Inder Prakash B. A. 1921; A. E. C/o Tata Iron and Steel Works, Jamshedpur.
- Wattal, Pyare Kishen M.A., F.R.E.S., F. S. S., C. I. E., Accountant General, Punjab (retired); Financial Adviser Punjab 92-C Model Town Lahore; b. 1890; J.C. 1903-1907; B. A 1907; Joined the Indian Finance Department on 9th May 1912 on the basis of an All-India competitive examination in which he was placed first; 1912-1916—served as Assistant Accountant-General, Bombay; 1916-1917—Assistant Accountant-General, Posts & Telegraphs, Calcutta; 1918-1923—services lent to Bikaner State; served as Private Secretary to late Maharaja of Bikaner, and proceeded with him to London and Paris for the Peace Conference 1918-19; served as Finance Minister, Bikaner and later on as Political Minister, Bikaner; 1924-1926—Examiner, Outside Audit, Bombay; 1926-1932—services lent to Kashmir State; served as Private Secretary to His Highness, Kashmir, later as Minister-in-Waiting on His Highness the Maharaja; Appointed Finance and Development Minister, Kashmir; Proceeded to London in 1928 as Adviser to His Highness of Kashmir in connection with the Butler Committee; served as Technical Adviser to His Highness the Nawab of Palanpur for the League of Nations, 1928; Proceeded

to London in October 1930 for the Round Table Conference as Adviser to His Highness the Maharaja of Kashmir; 1933-1934—served in the office of the Accountant-General, Punjab as Deputy Accountant General; 1935—Accountant General, Central Provinces; 1936-1939—Accountant-General, Madras; services placed at the disposal of the Government of India, Home Department, for employment in connection with the re-organisation of the province of Coorg. Received the thanks of the Governor-General in Council for the Report on Coorg re-organisation; 1939-1944—Accountant General, Punjab; Received the title of C. I. E. in June, 1944; 1945—Retired from the Indian Audit and Accounts Service on 1st September, 1945, and has been re-employed from that date as Financial Adviser to Government, Punjab. Author of—(1) Population Problem in India (First published in 1916. Revised and enlarged edition in 1934); (2) System of Financial Administration in British India (1924); (3) Finance and Commerce in Federal India (1932); (4) A. B. C. of Indian Government Finance (Written at the request of the Government of India and issued as a Govt. publication 1939).

Wattal, Saraswati Prakash M. Sc., Assam Relief Measures; C/o The Political Agent in Manipur, Imphal, Assam, Grand-Son of Pt. Suraj Prakash ji, the First Principal of the J. C.; J. C. 1934-36; M. Sc.; Quarter-Master Sergeant in U. T. C.; Appointed Welfare Officer Burma Refugee Organisation, Assam in 1942; did a great job in handling refugee traffic and later in the rehabilitation and reconstruction of Naga Hill District.

Wattal, Sunder Prakash Deputy Collector Gorakhpur; J. C. 1932-34; Int. Science, B. Sc. Honours in 1937; M. Sc., Zoology 1938 both in 1st Division from Lucknow. Appointed Deputy Collector 15th. August 1939.

Y

Yash Raj Thanvi ... J. C. 1936-37; P. W. I., J. Rly., Pali.

Z

Zabar Nath Modi ... Mehkma Khas, Jodhpur.

Zabar Raj K. Bhansali B. A., LL. B.; B. A. 1928; Advocate, Jodhpur.

Zabar Singh Sadawat ... b. 1919; B. A. 1940; Sadavation ki Pol, Jodhpur.

Zaffar Hussain ... B. A., LL. B. (Allig); Advocate, Chief Court, Jodhpur; grandson of Molvi Muzafar Ali Shah Sahib, Professor of Persian, J. C. 1896-1926; J. C. 1926-30; LL. B. from Aligarh; the first Marwari Muslim Graduate—was awarded a studentship in Law of Rs. 1000/—for LL. B.

Zarif Ahmad ... M.Sc. Asstt. Meterological Officer Meterological Dept.; b. 1924; J. C. 1939-41; M. Sc. (Phy.) Lucknow.

Zorawar Mal ... B. A. 1931; b. 1910; Excise Inspector, Jalore.

Zorawar Mal Mehta ... B. A. 1937; LL. B. Advocate Nagour; b. 1916.

Zorawar Singh N. Sardu B. A. 1944; Naib Tehsildar—Gotan, (Merta District).

Zulfikar Hussain ... Traffic Inspector, J. Rly., Merta Road; b. 1911; J. C. 1930-34; Inter Science 1932; B. A. 1934; Football and Volleyball Captain, Sportsman; Dramatist.

